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RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FAMILIAR SERMONS.—NO. IX.

**PROV. xxix, 1.** *He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

OPPOSITION to God, in whatever shape it appears, and from whatever cause it may proceed, must necessarily end in ruin. The man who rises up against his Maker, and commences a struggle with omnipotence, can expect only to be defeated. The purity and perfection of the divine character require his destruction, and the strong arm of almighty power secures its accomplishment. But to some of the enemies of God a more aggravated punishment is reserved. While every man, who dies in his sins, will be driven away into outer darkness, by the wickedness of some the peculiar displeasure of the Almighty is awakened. Of this class we may reckon those, who, notwithstanding numerous reproofs, increase in their obstinacy. “He that being often reproved hardens his neck, shall suddenly be destroyed, and that without remedy.” To ascertain the class of persons contemplated by the wise man in this alarming denunciation, and the judgments with which he threatens them, will be the object of the present discourse.

They are persons who have been often reproved.

And who is there that has heard of the Gospel, and especially, who has enjoyed its precious privileges, to whom this description is not applicable? What is there either in the natural or moral world, that has not conspired to reprove the wicked for their enmity against God, and to warn them of its consequences. They have not been left to continue in their sins unreproved. From every part of creation they have been favored with faithful monitors. God has acted in this character. He has reproved them by his word. The whole Scriptures were given by inspiration of God, and are calculated not less for reproof, than for doctrine and instruction in righteousness. They contain a message from God to his rebellious subjects. And in what respect have they been deficient in exhibiting to men of every description their true character; in charging guilt upon their souls, and in denouncing the wrath of God upon the workers of iniquity? All their exhortations, commands and threatenings, are to be considered as so many warnings and reproofs from their Divine Author. By these he has reproved mankind for their wickedness, and warned them to repent. Hence he complains of such as had heard the instructions of his word, that he had called, but they had refused, he had stretched forth his hand but they had disregarded,

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and threatens them that the time was approaching when they should call upon him, but he would not answer, when they should seek him early, and should not be able to find him.

God has also by his providences, administered reproofs equally solemn and alarming. Who have not heard the voice of God in those solemn visitations by which themselves, their families or neighbors, have been afflicted? Diseases have visited their families, have seized upon their children, their companions, or themselves, and in numerous instances have numbered this and that object of their affection with the dead. Where these have been spared, they have not been strangers to the pains and groans of the sick and dying among their neighbors and acquaintance. And how frequently have they followed the hearse which has borne away those, with whom they daily took counsel, and whose society they enjoyed, to their long home. And even the stranger, who has suddenly dropped by their side, has furnished a lesson of which nothing but the most hardened inattention could be unmindful. By these providences God has reproved them of sin, has admonished them of the frailty of human life, and of the uncertainty of worldly enjoyments. He has bidden them look into the grave, and extend their views to that "great day for which all other days were made," even the day in which he will render to every man according to his works.

God has also acted immediately in the character of a reprobator, by sending his Spirit into the hearts of men. To reprove of sin, of righteousness, and of judgment, is the peculiar office of this divine Agent. And how often has he, through the medium of the word, or of the providences of God, produced reflections in the minds of sinners upon their deplorable condition as criminals under condemnation, and solemnly pressed upon them an immediate attention to the concerns of salvation? In this connexion, we may notice the manner in which the consciences of men, roused by his influence, have been armed against them. Many have trembled under the terrors of an awakened conscience. Few, indeed, who have lived under the light of the Gospel, have been able wholly to silence its reproaches. And many, stung by its faithful admonitions, have, like Agrippa, almost been driven to the resolution to become Christians. It has solemnly reminded them of their ingratitude and guilt; and that the course which they were pursuing would end in death. By thus awaking and enlightening the conscience, has the Holy Spirit disturbed the slumbers of sinners, deprived them of their peace, and warned them to flee from the wrath to come.

Mankind have also been reproved by their fellow creatures around them. Numbers have lived in families where they have received the admonitions of those who have manifested a tender concern for the salvation of their souls. They have been the children of affectionate and pious parents, and have not been forgotten in their prayers and counsels. When they have been wandering in the paths of sin, how often have those guardians taken them by the hand, and warned them to desist from their evil courses, and to lay hold on the path of life? In how many instances have they reproved them for their indifference to the great salvation, and bidden them, as they valued their souls, escape to the ark of safety? Nor have these pious superintenders of their families been satisfied with a single admonition. Multitudes can testify

that they have received line upon line, and precept upon precept. They have been followed, as it were, to the very mouth of the pit of destruction, and their anxious parents would fain have pulled them out of the fire.—Where these advantages for receiving religious instruction have not been enjoyed by any, they have still not been left wholly without reprobation. A pious friend, a neighbor, or stranger into whose way they have fallen, has kindly administered the needed admonition; has dropped a word or two on the subject of religion designed for their benefit, or at least, has put into their hands a religious book, or tract. Or if they have not been reproved in words, by their pious neighbors, have they not been forcibly admonished by their example? While they have neglected the concerns of their souls, have they not felt themselves reprimanded by the assiduity and solicitude with which some others have sought their own salvation?

But whatever may have been the case in relation to monitors around them, they have not been destitute of faithful admonitions from the pulpit. The ambassadors of Christ have sounded the messages of the Gospel in their ears, and earnestly exhorted them to flee from the destruction which awaits the impenitent. Turn ye to the strong hold, has been their language, for why will ye die. In these various ways have all who have lived under the sound of the Gospel been reproved. They have been often admonished. God has spoken once, yea twice.

The text supposes that men may be often reproved, and yet harden their necks.

A stiff neck is a metaphor employed in the Scriptures to designate those on whom instruction is thrown away; who are obstinately bent on pursuing the inclinations of their hearts. Hence, those are denominated stiff necked, and uncircumcised in heart, who are engaged in resisting the Holy Ghost. The Jews were a people corresponding with this description. They were deaf to instruction. In the face of the most solemn and often repeated reproof, they inflexibly persevered in their wickedness. To harden the neck implies, not only refusing to listen to divine instruction, but bracing one's self against it, cherishing and encouraging an obstinate and unyielding spirit. That there are many of the class contemplated in the text, even a cursory view of the state of the Christian world will render but too evident. What, let me ask, has been the effect of the immense mass of instruction and reproof which has been lavished upon mankind? Have the great majority submitted to the laws of their Maker, and entered upon a course of reformation? Or, on the contrary, have they heard the voice of these multiplied admonitions calling upon them to consider their ways, and solemnly warning them of the consequences of persisting in their sins, and still continued thoughtless and impenitent? How many of this character are on every side of us. Long has the Gospel invitation sounded in their ears. Long have they been conversant with the sick and dying, and, in various other ways, been solemnly admonished to forsake their sins, and to become reconciled to God. But they have been deaf to the calls of divine mercy, and have hardened their necks against reproof. They have been reminded of the deceitfulness of sin, and yet they continue to be deceived. Often have they been shown the danger of neglecting the great salvation, and of their exposure sud-

denly to be cut down by the stroke of death, and to be driven from all their privileges and hopes, and yet they are unconcerned. Nothing alarms them; nothing engages their attention. In defiance of every awakening providence, and the most alarming denunciations of God's word, they remain unmoved. Though often reproved in the most solemn and pressing manner, they harden their necks. But what will be the issue of this stubborn wickedness? What will be the consequence of thus contemning reiterated warnings and admonitions? To this point the passage before us next directs our attention.

In the text we are taught, that he that being often reproved, still hardens his neck, shall be destroyed.

The evils with which sinners have been menaced, will come upon them. They have been warned of their danger, but they would not hear. Their eyes they have closed, their ears they have stopped, and their hearts they have hardened; lest being convinced of their true situation, they should return unto the Lord and be healed. And now God is resolved to execute his threatenings. They shall be destroyed, is his language. And what less could be expected? Had they never been reproved, they would still have been the proper objects of the divine displeasure for their sins. But their wickedness is greatly aggravated by the resistance of warnings and reproofs which it involves. They are left without excuse. Having known their master's will, they have not been careful to perform it. Although God and man, and even their own consciences, have been engaged to admonish them, although they have been reproved not merely once or twice, but repeatedly, notwithstanding they have been followed with instruction from the first dawn of their rational faculties, yet they have refused to hear. Like the deaf adder, they have stopped their ears, and rushed forward in their own way. When God has called, they have refused; when he has stretched out his arm, they have not regarded; they have set at nought his counsel and contemned his reproof. What then have they reason to expect, but that he should laugh at their calamity and mock when their fear cometh. If they open their hearts to instruction, they may hope to escape. But if they refuse to hear, and continue to press forward, although they are drawing near to the very verge of the precipice, they can have no other expectation than to be dashed in pieces. Their headstrong and daring resolution will not save them from ruin. They will be destroyed. And this is not all. They will be suddenly destroyed.

When God has waited long with sinners, and has given them not only a space for repentance, but all suitable exhortations and inducements, should they continue impenitent, he will bring on them sudden destruction. He cannot be expected to wait to give them further warning, or to afford them an opportunity to repair the errors of a mispent life. Their whole probationary existence has been filled up with warnings. No more can therefore be expected. Indeed, sudden destruction is the natural consequence of perseverance in wickedness, in spite of reproof. If sinners will close their eyes upon their danger; if they put far away the evil day even to the time of its arrival, when they are overtaken, the ruin will be sudden. While they are dreaming of peace, lo! inevitable ruin will fall upon them, and that, says the text, without remedy, or there is no remedy.

They will be utterly broken in pieces. Nothing can therefore be applied which will afford them the least hope of restoration. They will be absolutely ruined. All means which were adapted to produce a good effect upon them, have been used to no purpose. The remedies which have been made effectual in a thousand cases, when applied to them, have been only wasted. Notwithstanding the warnings and intreaties of God and man, they have pursued their own sinful course. They would follow the inclinations of their own hearts. And now there can be no help for them. What encouragement can there be for using different means when the best which God has ever used with sinful creatures have proved ineffectual. In short what remedy can there be for those sinners on whom all the treasures of divine instruction have been exhausted in vain; who have hardened their hearts against the calls of God's word, and the alarming dispensations of his providence, who have resisted the strivings of the Spirit, and by their unkind treatment, have driven him from their breasts, and have stifled the convictions of their own consciences? Alas! they are incorrigible. They must necessarily be destroyed, and that suddenly and without remedy.

Is this a subject in which none are interested? Can it be supposed that the persons contemplated in the text have no existence in the present period of the world? Have sinners received no reproof? Have you not been followed with the most solemn and pressing dissuasions from sinning, from your earliest years? That you are sinners, and that you are exposed to the final displeasure of God, are truths with which you have long been acquainted. And have you not often been exhorted to make your peace with God, and been reminded of the great hazard you continually run of losing your souls? Have not some of you been favored with pious parents, who have furnished you with religious instruction, have checked you in your career of sin, and have earnestly intreated you to consider your ways? And have they not, as an additional motive to repentance and reformation, reminded you of the danger attendant on a guilty life, and that if you died in your sins, you would perish forever? If your parents have cruelly neglected this branch of their duty, still have not some others directed your attention to the concerns of religion? Have they not kindly admonished you of the uncertainty of life, and urged upon you an immediate preparation for death? If you have examined the sacred volume, and have frequented the holy courts of the Lord, you have there also, learned your true character; have been taught that without repentance you would perish, and that your indifference, in relation to your souls, furnished the most alarming reason to fear that you would have your portion among the damned. In addition to these reproofs, your consciences have joined the cry against you. They have charged you with your guilt, have pointed you to the hour of death, and to the day of judgment, and have warned you to prepare to meet your God. These and many other reproofs you have received. You have been often reproved. And what effect have these admonitions had upon you? Have you listened to divine counsels, and been led by deep and unfeigned repentance to forsake your sins? This, we may confidently hope, has been the happy case with some. But have not the great majority hardened

your necks? And you are, this day, farther than ever from repentance and faith in Christ. What then have you reason to expect, but that God should execute his threatenings upon you? He that being often reproved, still hardens his neck, he has declared, shall be suddenly destroyed, and that without remedy. This we have seen is your case, and is it not truly affecting? You will never enjoy more favorable means of reconciliation to God, than you have enjoyed; and yet you have resisted them all. Alas! if you will persevere in your sins there can be no remedy. There can be no more sacrifice for sin, and no hope indulged for you. After so many warnings and reproofs, may you at last submit. Consider your danger and immediately escape. The Lord is yet very pitiful, and of tender mercy. Although you have despised his grace, his hand is stretched out still. But how will you escape, if you continue to neglect the great salvation!

#### THE PRACTICE OF SOCIAL VIRTUES NECESSARY TO THE CHRISTIAN CHARACTER.

(Continued from page 9.)

HAVING shown that the necessity of performing various duties might be predicated from natural relations existing among mankind, as members of one great family, I proceed to remark,

**II.** That it is important as a means of producing moral goodness, which is one essential design of religion; as it requires a disposition which only can qualify men for the kingdom of Heaven. Although much of religion consists in acts of piety, devout exercises and affections, and self-examination, yet an attention to all these duties flows from that love to our neighbour which is the fulfilling of the law. Christians are “called to glory and virtue,” therefore, their principal business should be to acquire and cultivate those graces and qualities which are included in their profession.

They who practice habitually those virtues required in the law of love “have put on the new man,” give the best evidence of regeneration, and perform those good works by which faith is made perfect. One distinguishing characteristic of saving faith is, that it always produces self-denial, and enables the subject to overcome whatever stands in opposition to duty. “For whosoever is born of God overcometh the world; and this is the victory that overcometh the world even our faith.” That social virtues are indispensably necessary to the Christian character, may be inferred from the following passages of Scripture.—“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”—“Let no man deceive you: he that doeth righteousness is righteous.”—“He that doeth good is of God; but he that doeth evil hath not seen God.”

**III.** The importance of rendering “to all their dues,” appears from the consideration of its being necessary to preserve the honour of religion, and the reputation and influence of Christians in the estimation of the world. The world forms a judgment of the nature of Christianity, and especially of the character and sincerity of its professors, principally from their good works, or the disposition and virtues which

they display in the ordinary walks of life. Unless professed Christians live in the constant exercise of all the virtues and graces which the Gospel requires, it will always be said of them, "what do ye more than others." It is, therefore, a duty incumbent on every one, not only to practice self-examination, but to pay particular attention to the opinion which others entertain of his own Christian character. They who are accustomed to be disrespectful or irreverent to their superiors in age or authority, stubborn and contentious in their dispositions, unmerciful to the poor, hard and unrighteous in their dealings with all men, negligent in the payment of their honest debts, or contract unnecessary ones which they never pay,—and they who are addicted to evil speaking, and who manifest a greater attachment to the riches, honors, or pleasures of the world, than to spiritual objects, will certainly be characterized accordingly, cause their good to "be evil spoken of," bring a reproach on religion, and lose much of their influence as Christians.

Pecuniary embarrassment subjects professed Christians to many inconveniences. Debtors cannot exhort or reprove their creditors with that freedom and faithfulness which duty and circumstances may demand. It also disquiets the mind with a multiplicity of distracting cares, and occasions them to appear covetous and worldly minded. He who runs largely into debt, without a fair prospect of paying, is always in danger, by adverse and unforeseen occurrences, of depriving others of their just due. Professors of Christianity have often brought much disgrace on their profession, by involving themselves so much in debt, in grasping after wealth, as to become insolvent.

It appears from Scripture examples and precepts, to be out of character for Christians to withhold from any their dues. Our Savior wrought a miracle to pay tribute for himself and the apostle Peter. The prophet Elisha also wrought a miracle to save an axe that one of the sons of the prophets had borrowed. There are various precepts of the Bible, from which we may infer the duty of rendering "to all their dues." "Provide things honest in the sight of all men." "Let not your good be evil spoken of." "Avoid the appearance of evil."

Observation teaches us, that truly pious persons have uniformly manifested a scrupulous regard to the rights of their fellow-men. A godly person is described in the Sacred Scriptures, as one that walketh uprightly, worketh righteousness, and speaketh the truth in his heart; that backbiteth not with his tongue, nor doeth evil to his neighbor; that honoreth them that fear the Lord, but contemneth the vicious; and that exerciseth benevolence and compassion to his neighbour.

Another argument in favor of the importance of social virtue is, that the irreligious are generally willing to allow those who are upright and merciful in their intercourse with others, and externally moral, to be good men, without regard to any other consideration. And another reason to the same effect is, that the enemies of religion often bring as an objection against the fundamental principles of the Gospel, the little influence which they apparently have on the behavior of professed Christians.

That a diligent performance of those duties to our neighbour which the law of love requires, is necessary to the advancement of religion, appears from the fact, that Christians cannot otherwise grow in grace and in the knowledge of divine truth. They who do not live in the daily practice of piety and virtue, derive but little benefit from the means of grace, and religious reading. May we not hence infer the reason, why subjects of the highest moment to the eternal welfare of mankind, and enforced by the most powerful arguments and motives, so often fail of producing a salutary influence on the lives and conduct of men? The example of Christians will strengthen the cause of religion in proportion as their conduct accords with the precepts of the Gospel. Unless individuals who compose the church possess the graces and virtues of Christianity, it will never answer the description contained in the Holy Scriptures, nor appear beautiful “as Tirzah, comely as Jerusalem, terrible as an army with banners.”

A constant observance of the precept, “owe no man any thing,” would not diminish, but increase, in an indirect manner, the ability of persons to do good. It would indeed require self-denial, a restraint of the natural desires within the bounds of reason and moderation, and the practice of temperance, industry, prudence, and all those virtues which are the perfection of human nature. “Godliness is profitable unto all things.”—Many who profess a desire to promote the cause of religion, justify themselves for not affording pecuniary aid, and for not obtaining religious information, with the plea that they are embarrassed with debts, and a multiplicity of worldly engagements; and it is to be apprehended they do this frequently, without having sufficiently considered the practical import of our Savior’s declaration, “No man can serve two masters.” So important is social virtue to the progress of religion, that without it, the liberal in vain devise liberal things, as benevolent undertakings must fail of success for want of adequate support.

The preceding observations are not designed to show, that it is in no instance scriptural for Christians to contract debts in the course of their commerce with mankind, so far as shall conduce to the mutual advantage of themselves and their neighbor, and so far as is consistent with the honor of their profession; but only the necessity of a practical observance of the precept, “So run that ye may obtain,” or of living in a manner most conducive to their own happiness, the honor of God, and the best good of others.

Christians, the sum of our duty is plain, “Love thy neighbor as thyself.” This comprises every virtue from the humble offices of domestic life, to the greatest good which men are capable of doing to the bodies and souls of others. Let all who imagine that divines have exhausted the subject of theology, learn to love one another, and they will find ample scope for the exercise of their intellectual faculties to eternity.

If Christians are commanded to examine themselves, whether they be in the faith, is it not a duty peculiarly incumbent on them at the present time? Are not these the days long since foretold, in which it is said, “The vile person shall be no more called liberal, nor the churl said to be bountiful.” Ought not all professors of Christianity, there-

fore, to consider in what manner their real characters are to be ascertained; whether their habitual behavior answers to the description given of a spiritual man in the Holy Scriptures; and whether they have given no just cause to the irreligious to doubt the sincerity of their profession? Does it not highly concern them to reflect often, wherein they differ from the world, except in profession; whether they have done all the good to their fellow-creatures which the law of God requires; and do as far as possible, habitually discharge all their obligations to others? Can it with propriety be said of most professed Christians in these days, that they are, "blameless and harmless, the sons of God without rebuke."—How necessary is it to the happiness of the community, and to the prosperity of religion, that Christians cultivate those virtues which are essential to their character.

Notwithstanding the numerous Bible and Missionary Societies in our country, and the exertions which have already been made, and are still making, for the propagation of the Gospel, is it not apparent that selfishness powerfully predominates in the hearts of the people? Can these benevolent institutions continue to flourish, unless virtue increases, and the principles of the Gospel have a greater and more extensive influence on the hearts and conduct of men? Would not a daily meditation on leading truths of the Gospel, tend to keep alive in the minds of Christians a sense of their duty, and quicken them in the performance of it? "If we live in the spirit, let us also walk in the spirit."—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "My little children, let us not love in word, neither in tongue, but in deed, and in truth." "Then are ye my friends, if ye do whatsoever I command you." "For all the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself."

How can any evince the genuineness of their faith, except by overcoming the world, and every hindrance to the performance of duty? Are not all called on by the word, by the mercies, and by the judgments of God, to improve in virtue, and to abound in every good work, that they may "render to all their dues," and owe no man anything, but to love one another. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

T. O.

For the Panoplist,

## LETTER TO A BROTHER.

My dear Brother,

I AM constrained by the affection I bear toward you as a professor of religion, to communicate to you the reflections which have occasioned much pain to my heart, arising from an apprehension, that you are in the way of bringing an incalculable mischief on that glorious cause which of all others claims our primary attachment. The Gospel of Christ contains the only measure by which we are warranted to graduate our conduct before the world; nor will you for a moment question this position, however at variance it may be with your practice. Turn then to the sacred pages, and show me the authority you have found which will justify and support you in your free patronage of the The-

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atre. To become the favored children of the Lord Almighty, we are required to come out from the world, to separate ourselves from all its sinful pursuits and practices, and walk as children of the light and of the day. Something more than mere profession is then necessary to constitute a true follower of the Lamb; were it not so, how wretched would be the state of the visible church. To see, one day, a fellow mortal coming forward and owning an allegiance to the King of Zion, professing toward the interests of his kingdom an inviolable attachment, and for its honor, an entire willingness to sacrifice, at the call of his divine Master, whatever may have contributed before to gratify the mind; and, on the next day, to witness in this same individual an ardent desire to associate with those who are "lovers of pleasure more than lovers of God," is indeed an humiliating evidence of depravity. It is too painful for the contemplation of those who, "preferring Jerusalem above their chief joy," are without intermission striving to gain friends to Immanuel's kingdom from an exhibition of the Christian virtues in the lives of professors. But how poignant the reflection, that when we endeavor to allure the way-faring man of the world, to an inclination for the comforts and supports of the Gospel, by pointing them to the experience of church members, we are exposed to the severe retort, "what do they more than others?" It is in consequence of this wide and lamentable difference between the words and actions of the pretended disciples of our Lord, that multitudes have become confirmed infidels. What an accumulation of woe then must be the portion of all who draw near to God with their mouths, and honor him with their lips, while the heart remains at enmity against his righteous government, and their actions breathe defiance to his law, seeing the dreadful consequences to others, from such inconsistencies of conduct.

You have, my dear brother, been chargeable with such guilt; and be assured that no other motive, separate from that of love to your precious soul and the souls of others looking to you for an example, would have prompted me to be thus plain toward you. You have been an habitual attendant at the theatre for several years. Your influence upon the members of your family has been great. Observing your love of theatrical amusements, and seeing your views of the Christian character so perfectly in agreement with their own, they probably will, ere long, not only be recognized as members of your household, but perhaps your church will embrace them as being of the household of faith. I now earnestly request that you will, before again entering the theatre, upon your knees ask of God whether such practices will in any manner adorn the doctrine of our Savior, whether by such works, others will be led, while beholding them, to admire the Christian character, to embrace the Gospel, and glorify their heavenly Father?

Should I have opportunity, it is my purpose again to address you on a subject which I hope may receive your serious and prayerful examination, in the light of that divine word, which you profess to have taken as a light to your feet, and lamp to your path.

Your friend and Brother,

J. T. C.

## REVIEW.

**CVIII.** *A Sermon delivered at Northampton, Sept. 18, 1817, before the American Board of Commissioners for Foreign Missions. By JESSE APPLETON, D.D. President of Bowdoin College. Chariestown: Samuel Etheridge, 1817, pp. 31. Report of the Prudential Committee, to the same Board of Commissioners at their eighth annual meeting, holden at Northampton, on the 17th, 18th and 19th days of September 1817.*

*Extracts from the report of the Agents for the Foreign Mission School.*

**THE institution of an American Board of Commissioners for Foreign Missions, by the General Association of Massachusetts Proper, at their annual session in June, 1810, was hailed by the friends of missions, as an event, highly auspicious to the heathen of this and other lands. It was a measure imperiously demanded by the zeal and liberality of increasing thousands. It was establishing the long wished for centre of information and inquiry. It was opening safe and direct channels, for the diffusion of christian benevolence. It was setting up a standard on this side of the Atlantic, around which those young soldiers of the cross might rally, who were panting for the honor of being sent forth, to invade the empire of pagan darkness, and wear out their lives in the service of their KING.**

Much was expected from the Board of Commissioners, and many were the prayers which ascended to Almighty God, for his blessing upon their new and arduous undertaking. The friends of missions have not been disappointed. The Board was organized and commenced its operations at Farmington, (Conn.) on the 5th of September 1810. And ere the inquiry could be made, "Whom shall we send, and who will go for us?" one and another, a third and a fourth, eagerly stepped forward, saying, *Here are we, send us.*

The Commissioners of the American Board, have we think, very judiciously, included a Missionary Sermon from one of their number, in the stated exercises of each annual meeting. It is an occasion, which can hardly fail to excite the best affections, and call forth the noblest powers of the preacher. Standing on the "vantage ground" occupied by the Board to which he belongs, in full view, we had almost said, of the "horrid car" and the funeral pile, it is natural to expect, that he will plead the cause of the heathen with peculiar earnestness; and when this expectation is realized, we may hope, that by the blessing of God, a deep and an abiding impression will be made on the minds of the hearers.

It does not come within the scope of this article, to inquire, in what manner the respectable preachers of the Board, have acquitted themselves on former occasions. We hasten to present our readers with a brief analysis of Dr. Appleton's sermon, which has recently come from the press, and now lies before us. If it does not glow with the fervor and pathos of Melville Horne; if it is not distinguished by the classical force and elegance of Robert Hall; if it is not characterized by the sublime conceptions, and powerful diction of the late President Dwight, it is, nevertheless, a very sensible and profitable discourse. It is written in a plain, perspicuous, and unambitious style. Without the parade of extensive and laborious research, it shows an intimate

acquaintance with the most authentic records, of the deplorable condition of the heathen world.

The discourse is founded upon those emphatical words of Paul, **1 Cor. i, 21. THE WORLD BY WISDOM KNEW NOT GOD.** After a short, but appropriate introduction, Dr. Appleton lays down this proposition; *that the true character of God is not known except by Revelation.* To demonstrate this, he tells us, is his principal object, and his proofs are drawn from almost every age and quarter of the world:—from sacred and profane writers; from the pages of ancient heathen philosophers, historians and poets, and from modern voyages and travels; and from Egypt and Canaan—from Greece and Italy in the zenith of their glory, in all the pride of their eloquence and science and arts and literature;—from the north and the south of Europe, anterior to the introduction of Christianity; from Africa, Mexico, India and Thibet,—from New Holland and Sumatra; and from the distant and scattered Islands of the Pacific Ocean.

And what is the complexion of this mighty mass of testimony, as faithfully presented in the extracts and references before us? What is, and has been the moral condition of mankind without the Scriptures? What has philosophy, (falsely so called,) done towards making the heathen acquainted, with the being and perfections of the one living and true God? How far has the boasted light of nature, actually enlightened the minds of those who have had no other guide? Our hearts sink within us, in view of the disgusting and hideous picture which Dr. Appleton has presented for our inspection; and yet who, almost, of his readers does not know, that had his limits permitted, he might have imparted to it far deeper stains of blood and pollution? What then, according to our author, what according to the highest authorities, both ancient and modern, is the condition of mankind without a revelation? The most sickening and deplorable that it hath entered into the heart of the Christian philanthropist to conceive. As the heathen pass in review before us, we see them worshipping the hosts of heaven; paying divine honors to stocks and stones, to rivers and crocodiles, and birds, and even to vegetables! We see them sacrificing their sons and daughters to demons. We behold the blaze of a thousand funeral piles, shedding a horrid glare upon the darkness of India, and the whitening bones of innumerable devotees, scattered over the plains of Orissa. In a word, the elements of heathen worship, are ignorance, superstition, lasciviousness and blood. Nor does the pained heart find any relief, in contemplating the morality of even the most enlightened heathen states and cities. They are “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful.”

Need we detain our readers a moment longer? The point to be proved by Dr. Appleton was, *that the true character of God is not known except by Revelation.* We think his proofs amount to demonstration. The experiment, of what unassisted human reason will accomplish, has been tried upon an immense scale. It has been made in all parts

of the world, under every different form of government, and in every stage of human improvement. It has been extended and repeated through hundreds, nay thousands of years. The arts have been carried to the highest perfection. Philosophy has done her utmost; but the result has been every where substantially the same. "Darkness has still covered the earth, and gross darkness the people."

"Now," as Dr. A. conclusively reasons, "if in the most refined ages of Greece and Rome, when the human intellects appear to have received the highest cultivation, of which they are susceptible, the wisest and best men, who devoted themselves to religious investigations, were able to do nothing towards demolishing that mighty fabric, which had been gradually erected by artifice and superstition, what can rationally be expected from modern pagans,—from the savages of America, or Africa:—from the Hindoos, the Tartar, the Chinese, or Burmans? Will self-taught philosophers and divines rise up in those vast divisions of the earth, to teach their respective countrymen the knowledge of God, and the way to eternal life? There is no reason to hope, that the true character and worship of God will ever be made known among the heathen, but through the medium of divine revelation!" p. 19, 20.

Now, what, we would solemnly ask, can infidelity, or covetousness oppose to this reasoning, and to the countless volumes of facts on which it is founded? that any should have the hardihood, at this late day, so much as to insinuate, that the heathen will ere long, Christianize themselves without the aid of missionaries and Bibles, is absolutely amazing. We might as well wait for the ocean to freshen the whole mass of its waters. We should as soon expect to see the darkness of midnight dispelled by the deepening gloom of the gathering storm, or to behold the St. Lawrence, rolling back its mighty flood, and re-ascending the cataract of Niagara.

After a number of inferences from his subject, for which we have no room in this article, and a solemn appeal, in behalf of the heathen, to "every rational man, to every humane man, and every christian," Dr. Appleton thus concludes: "To activity and promptness in this work we are urged by the events of divine Providence. At the next anniversary of this Board, some of us may have no part in its labors, nor any interest in the things that are done under the sun. An illustrious member of our institution, distinguished not less by the splendor, versatility, and comprehensiveness of his talents, than for the extent of his erudition, and the warmth of his piety, has been borne away, as no ordinary spoil, by the King of terrors. I shall not attempt to display the greatness of that loss, which, by the death of Dr. DWIGHT, has been occasioned to the interests of good learning, correct morals, benevolent institutions, and evangelical religion. Of the value of the Gospel, as it stands connected with the glory of God and the salvation of sinners, he has now, without question, conceptions, more just, enlarged, astonishing and glorious, than ever employed his vigorous imagination, in the most favored moments of his earthly existence. In these elevated conceptions let us strive to participate, by contemplating that combination of wisdom, justice, and grace, which is rendered so prominent and conspicuous in the Gospel of our Savior. And let us see, not

only that the ardor of our *zeal*, but the purity of our intentions, correspond with the magnitude and sublimity of the object to which we profess attachment. No efforts concerning the Gospel, no external actions, let us be reminded, are certain evidence of the piety of those from whom they proceed, while we are assured, that, *as many, as have sinned without law, shall perish without law*, it is equally true, and to us of more personal concernment, that *they, who have sinned in the law, shall be judged by the law, in the day, when God will judge the secrets of all men by Jesus Christ.*" p. 31.

In what we have to offer, upon the last report of the Prudential Committee to the American Board, our principal aim is, to revive and prolong those emotions of admiration, gratitude and zeal, which the report itself is so well calculated to excite. In their arduous and benevolent undertaking, the Commissioners have gone on, "from strength to strength." "The work of the Lord has evidently prospered in their hands." The liberality of the Christian public, has enabled them to support those missionaries who are already in the field, and to send forth other laborers into the same glorious harvest. At every stage of their progress, have they found occasion to "thank God and take courage." Their repeated calls upon the friends of missions, have been promptly answered. The hearts of many have devised "liberal things." Numerous auxiliary societies and associations, are every month pouring their gifts into the treasury of the Lord, and multitudes of little children, are pressing forward in the crowd, with their offerings. Many a small rivulet has already become a copious stream, which is annually increasing in depth, and pouring its fertilizing current into the "River of the water of life." That which was but lately "a little cloud, like a man's hand," in the "skirt of the horizon," is now distilling in gentle showers "upon the pastures of the wilderness." Innumerable springs and rivulets are gushing out from the little hills and sequestered vallies of our country, and mingling their tributary offerings with those "broad rivers and streams," which are beginning to quicken the parched deserts of Asia and Africa, into life, and verdure, and fruitfulness.

In the mean time, God has given our missionaries in the east favor in the eyes of the colonial governments. Those who were first sent out are beginning to preach to the heathen "in their own tongues wherein they were born," and to present them with translations of the sacred volume. Others who have but just reached the field, are entering with ardor upon their great work;—several have recently sailed from this country to strengthen their brethren, and more are still behind, diligently preparing for the service.

Nor have the aboriginal tribes of this land been forgotten by the American Board. No sooner was a door opened, by the happy termination of the war, in which most of the natives had been involved, than measures were adopted, to impart to those benighted sons of the wilderness the light of the glorious Gospel, and the blessings of civilization. Schools have already been established among the Cherokees, under the immediate care of a zealous missionary of the Board, and patronized by the government of the United States. Other laborers have been sent to the same field, and the Commissioners hope soon to push their

benevolent enterprize far into those immense wilds which lie west of the Mississippi.

It is obvious, that while the Commissioners are thus endeavoring to strengthen their mission in the east and in the west, and are looking out for other missionary stations, it becomes them to adopt the best measures that can be devised, to seek out, bring forward and qualify young men for the service. This is a subject which has not escaped their attention. By casting a number of heathen youth upon our shores, and putting it into the hearts of Christians to pray and labor for their conversion, that they might hereafter return to their countrymen in the character of missionaries, God has for some years been preparing the way for the establishment of a Foreign Mission School in this country. Such a school, it is well known, has lately been established by the American Board, in Cornwall, (Con.) and we have rarely met with a more interesting document than the report of their agents, extracts from which were published in the Panoplist for November. From this report it appears that the school commenced its operations in May last; that in September it consisted of twelve scholars, seven of whom are natives of the Sandwich Islands; that four of these interesting strangers now give evidence of vital piety; that one is of the race of black Jews, from Calcutta, and that he speaks with ease both the Arabic and Hebrew languages; that one belongs to an Indian tribe in Canada; that two are pious young men, natives of Connecticut, who appear to have the true missionary spirit; that others are anxious to join the school; that some lands have already been purchased which are to be cultivated by the school, under the direction of a pious and judicious farmer; that it is expected the students will all labor two days in each week, which will be attended with the double advantage of materially lessening the expenses of the school, and of making them acquainted with husbandry, so necessary to the South Sea Islanders, as well as to the Indian tribes of this continent.

Such are the outlines of this most interesting Report, and how animating are the reflections, which it is calculated to excite in every benevolent mind. Here is a foreign mission school already in operation; and here are several hopefully pious young men, from some of the most distant islands, anxiously looking forward to the time when they shall be judged qualified to return to their friends with the message of salvation. How many advantages will they possess over all other missionaries, allied, as some of them are, to powerful chiefs, and acquainted with the language, tempers, habits and customs of their countrymen. Who can doubt that God sent them hither on purpose to qualify them for his service? What Christian can cease to pray for the prosperity of the school to which they now belong? How many are the facilities and advantages, which, under the smiles of heaven, those who resort to it will enjoy, in preparing for the missionary service! In this school, various languages are already spoken; so that all the young men of our own country, who may resort to it, will be enabled at once to impart the knowledge of our language to the heathen youth, and to learn from them the languages of their respective countries. They will also, we cannot doubt, contract strong and abiding friendships,

which may hereafter essentially contribute to the furtherance of the Gospel.

This interesting school we are confident "must increase." The hand of God has been visible in its establishment and progress. The prayers of thousands ascend up to him for its prosperity. Though now in its infancy, it is easy to discern the broad articulations of mature strength and efficiency. We regard it as a fountain, from which streams will soon begin to flow, and to fertilize the parched plains of the wilderness. God, we believe, will send the heathen to this school from the four quarters of the world. The means for their support will not be withheld. The more this institution becomes known, the more will it be cherished by the people of God. Its friends of this generation, may yet in visiting the foreign mission school, experience emotions akin to those which were felt by the multitude on the day of Pentecost. They may hear Chinese, and Hindoos, and Burmans, and Africans, and "dwellers in Judea and Pontus and Egypt," and the western wilds of America, and the scattered islands of every sea, speaking in their respective tongues the wonderful works of God.

"Move swiftly round ye wheels of time,  
And bring the joyful day."

But we must bring this article, already too much lengthened, perhaps, to a close; and in thus taking leave of our readers for the present, we cannot refrain from inviting them to unite with us in fervent ascriptions of thanksgiving to the God of all grace for his smiles upon the efforts of Christian benevolence in this and other lands, and in earnest prayers that he will speedily "give the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession."

From the Christian Observer.

## MISCELLANEOUS.

To the Editor of the Christian Observer.

The following is an extract of a letter from a gentleman who has lately visited the native Christians in the neighborhood of Travancore, and may be interesting to your readers, as furnishing an authentic account of their doctrines and discipline, which have been greatly misrepresented in the Abbe Dubois's letter to the Bombay Auxiliary Bible Society.\*

B. T.

"Columbo, October 28, 1816.

"I WILL now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man.—They, however, acknowledge seven sacraments. In baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the Cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil;

\* Vide Christian Observer for 1816, p. 822.

but in neither of these sacraments do they use salt. They have two bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had archdeacons, but have none at present. They have many customs among them which mark them as an Oriental Church; but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity; but the elements are then mixed together. They do not believe in transubstantiation; though they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in purgatory, but they believe that there is a common receptacle, a *gehenna*, for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descension, relieved the souls of all then there; and that the souls who have died since, will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time, the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in a heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints, and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language, which is understood only by the priests; they have however, of late years, used in many of their churches the Malayalim translation of the Gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph,) under the superintendence of Mar Dionysius, who was the bishop in Dr. Buchanan's time. I was present at their performance of divine service on a Sunday, and which, I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chant the whole service, cross themselves often, elevate the Host. On the Sunday, they have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits; they have no schools, and little means of teaching the poor; but this arises rather from their extreme poverty, than from any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists, and the proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine Christianity amongst them.

"The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour; but they told us, that they were too poor to purchase it: each priest has a pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which

are read to them by the bishop; but they could not shew us any copy of them. They, at the same time, swear to shave the crown of the head, and not to shave their beards; to fast on the fourth and the sixth days of the week; but they do not engage to lead a life of celibacy: this custom has crept in among them from the Romans. The bishop, Mar Dionysius, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry: some have actually availed themselves of this permission, and forty more have declared their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalim. I had with me a few copies of the Syriac Gospels, the type of which they consider as exceedingly beautiful. I hope the Bible Society will go on to complete that work; it is a highly useful well executed edition.

"The form and architecture of their churches is simple, and may be Syrian; the windows long and narrow, not pointed, as Dr. Buchanan implies. They possess very few books; I understood no printed ones but the Gospels in Malayalim; and besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The copies of the Old Testament which we saw wanted Nehemiah; and the New Testament had the Nestorian readings. Some books are also in their Canon which we do not call canonical.

"They were very much pleased with the Bishop of Calcutta's visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Munro, the British Resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening, and sitting on a sod on the outside of his cottage, he reads or repeats portions of Scripture to them. These, of course, consist chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c.—which he explains, and dilates on the doctrines and duties of Christianity as he is able.—Here, then, is a promising harvest: if the Lord but send forth reapers, every thing may be hoped for where we find so much zeal and piety, and so much inclination to be instructed."

#### GEOGRAPHICAL SKETCH OF THE CHEROKEE COUNTRY.

*The following Geographical notice was communicated by Mr. Cornelius with his letter, published in the Panoplist for Dec. p. 563.*

**Boundaries and Extent.** These may be ascertained perhaps more easily from the map of the country which you will receive with this, than from any description in my power to give. Its greatest length is about 250 miles, and width from 100 to 150; extending into North Carolina on the east, Mississippi territory on the west, and lying partly within the state of Tennessee, but principally within the geographical boundaries of Georgia. This was its extent previous to the late treaty. That treaty cuts off a part of the country lying north of

Tennessee river, and east of Chatahouchy river. It has been estimated, that the whole country, previous to the late cession, contained 15,054,720 acres, or 23,520 square miles. How many acres were included in the late cession I know not, but comparatively a small number. As the treaty of July last contains the boundaries of the land ceded, and is interesting on many other accounts to your designs, I have had it copied from the original furnished me by the Governor of Tennessee, and shall send it to you with this.

*Divisions.* The nation is divided into about 65 towns and villages, containing from 50 to 500 souls each. They do not, however, dwell compactly as formerly they did. Since agriculture has been introduced among them, they have broken up and settled upon the most fertile, and most easily cultivated grounds, still preserving in their dispersed state, the names of their ancient towns. A town, therefore, in some instances, extends 15, 20, or even 30 miles in length. Over each town a chief is appointed by the inhabitants, to manage their concerns.

*Number of Inhabitants.* A census is now taking by order of the nation. The towns have not all been heard from, but the number already returned exceeds nine thousand. Judging from the number of towns heard from, and the number from which no account has yet been received, it is supposed there are between 12,000 and 13,000 souls in the nation. Of these, it is probable that two or three thousand will emigrate immediately to the west of the Mississippi. According to the above estimate, the Cherokees have held more than nine square miles to every family, estimating five souls to a family, which is supposed to be the true average. This would leave about one soul to four square miles. You will not be surprised then, when I tell you that they appear to a stranger passing through their country, very scarce and few. This is the fact. It is usual to ride in the wilderness from 5 to 15 miles without meeting with a human habitation.

*Rivers and Creeks.* First the Tennessee River. Those running into the Tennessee from the North are Sequotchee Creek, Battle Creek, Crow Creek, and others. Those running into the Tennessee from the south, and beginning with the most easterly, are Telico; Highwassee, a large stream whose source is opposite to the head waters of the Savannah river; Amorah Creek, emptying into the Highwassee; Chickamaugah Creek, Look-Out Creek, Racoön Creek, Wills Creek. These are the principal streams which run north, and whose waters descend the Tennessee, and fall into the Mississippi. We next come to those waters which run south and fall ultimately into the Atlantic Ocean, or the Gulf of Mexico; viz. Little river, which falls into the Koosee below Fort Armstrong; Oostanaulee and Etowee, which at their junction form the Koosee. Tallipoosee empties into the Koosee, and forms with it the Alabama river, which finally takes the name of Mobile, and enters the Gulf of Mexico. Chatahouchy rises in the Cherokee country, and falls into the Gulf of Mexico, not far from St. Mary's. There are other small streams which rise in the Cherokee country, and soon lose themselves in other streams. The Apalachy river towards its source forms a part of the Cherokee boundary.

**Mountains.** These are on the north of Tennessee river, Cumberland Mountains and Walden's ridge. South of the Tennessee, Unicoi Mountain, Look-Out Mountain, near 3000 feet high, terminating at the river in a great and very bold bluff. Racoons Mountain, besides a number of others toward the Carolinas, which are parts of the Allegany ranges. From the course of the rivers it may be inferred that the back-bone of the United States, as it has been called, runs through the Cherokee country.

**Climate.** Most salubrious, temperate and healthy. In the low marshy ground fever and ague prevails, but not in the higher grounds.

**Face of the Country.** In some parts mountainous, in others hilly, and in others very level. It is indeed a most delightful country. The soil on the low grounds, and some of the upland, is very fertile, and will produce, in addition to northern vegetables, cotton, rice, and sweet potatoes, &c. &c. Fruits of almost every kind grow luxuriantly.

**Mineralogy.** The same with that common to all the country I have seen west of the Allegany mountains; viz. Lime stone lying in strata a little below the surface, but sometimes appearing on the top. Silicious Gravel, as I call it, covers vast tracts of country, so as often to prevent vegetation. The stones are small, and look as if broken in pieces by a hammer. They include a great variety of silicious fossils, such as flint, quartz, jasper, chalcedony, &c. Caves are frequent in this country in the lime-stone rocks. Frequently the earth in these caves is used for the manufacture of salt-petre. Salt licks, as they are called, are very common, and no doubt great quantities of salt might easily be manufactured.

For the Panoplist.

#### UNEQUAL REWARD FOR LABOR.

IN the Review of Worcester's Gazetteer, contained in the Panoplist for January, it is said, that "a poetic genius, who can adorn a worthless fiction with all the colors that enchant the fancy and fire the imagination, may, now a days, acquire more celebrity by the labors of a week, or a day, than a modest, unaspiring man, who labors for years on a work of extensive public utility." This sentiment, however discreditable to the taste of the age, might easily be supported by examples of living authors, and thousands of facts occurring every day in the literary world. Let a person walk into a bookstore in any of our large towns, and listen a few minutes to the inquiries made by purchasers. If he can spare so much time, let him take a seat within convenient distance of the clerk, and observe the interrogatories with which his ears are assailed from morning to night. Sometimes the pretended inquirer attempts to teach him the excellencies of the modern muse. He is told of the beauties of Moore, Walter Scott, and Southey, on whom is bestowed the incense of praise in inverse proportion to their merits. Next he may hear the applauses of Lord Byron, of Crabbe, of Leigh Hunt, and a long catalogue of their imitators; while the comparative merits of each are asserted with as much promptitude, as if the speaker decided with papal infallibility.

Now I would not be understood to insinuate, that these writers have no good sentiments in their works, nor that the reading of them is always mischievous. I make the remark for the sake of noticing the literary taste of the present time. But it may perhaps be correctly said, that the authors just named are less popular, among a large portion of readers, than those of a class wretchedly inferior. Any one who has a tolerable faculty at making rhymes, and who can give a pretty turn to an ordinary thought, or is able, on an emergency, to string together a few miserable ditties calculated to inflame the passions, or to kindle the fires of an insatiable ambition, may be sure of an extensive reputation. Newspapers will spread the effusions of his pen, copying successively from each other, till every village in the nation reads, admires, and re-echoes the praise of the wonder-working poet.

Nor are works of imagination the only ones in which the disproportion between labor and compensation is found. Several literary journals of no ordinary merit in our country have failed from no other cause but want of support. Of the few which still survive, it is well understood that those which require the largest share of editorial labor, and contain the greatest portion of original matter, bring the smallest reward to their authors. Were it necessary, we could name several publications in the United States which scarcely contain an original article once a month, from which the publisher derives an abundant support, in some he acquires even a fortune; while other works of superior merit will hardly preserve the writers of them from beggary.

Now, it may be asked, what inference is to be drawn from such facts? Can you, can any man, or any class of men, change the appetite of the public, which calls for such nutriment? This is not pretended. That relish for garbage, which has long been indulged, will not easily be pleased by the administration of more solid alment. Newspapers, and other works of cheap construction, are multiplying, and will probably continue to multiply. Should not some unforeseen occurrence give a check to their fecundity, we may yet be presented with the gratifying spectacle of a printing press in every village containing 1000 inhabitants; while the patrons of the work it produces may have the satisfaction of measuring their editor's abilities by the narrow territory which bounds the circulation of his effusions. Z. Y.

## OBITUARY.

**Mrs. HARRIET HYDE**, the late wife of Major Zina Hyde, of Bath, was the daughter of Daniel and Mary Buck, of Bucksport, Maine. She was born September 4, 1789, married June 10, 1816, and died January 2, 1817.

Mrs. Hyde early discovered a delicate and correct taste, an ardent thirst for useful knowledge, and much industry and success in acquiring it. She was endowed with a strong and discriminating mind, a retentive memory, and with great sweetness and gentleness of temper. She possessed, to an uncommon degree, an inclination and a capacity to render others happy. Her particular acquaintance and friends were always gratified and delighted with her company. She may, indeed, be said to have been the idol of her intimate associates, as she certainly was an ornament of no common worth to her family, and to the circle in which she moved. Having, however, a fondness for retirement, her intimacies were not extensive. In retirement she did not waste, but so studiously improved her time, that her acquirements were very considerable in the belles lettres studies, in history, embroidery, painting, and in general knowledge. But a few days passed after the age of childhood, without her making some valuable addition to her stock of knowledge, unless prevented by severe indisposition.

Harriet Hyde was certainly possessed of great benevolence of mind. Having a strong desire to do good, she found frequent opportunities to gratify this amiable propensity. The instruction of children was to her no less a pleasure than a duty, in which she engaged considerably in a private way. And she evidently possessed a happy talent in winning their affections, forming their tempers, regulating their manners, and in communicating useful instruction to them. In a word, she possessed a very inquisitive mind, and a high esteem for solid literature, which was strongly evinced both by her own remarks, and the eager attention she gave, whenever conversation turned upon the subject.

But, though these very pleasing traits in the life of the deceased may be mentioned with praise, as they will be remembered with gratitude and pleasure by her friends, that which adorned her most, and gave the most interesting finish to her character, was her religion. A number of her last years were gilded with a humble, ardent piety. Some time previous to June, 1812, her mind had been seriously impressed with a conviction of her sinful state, and the necessity of a change of heart. But at the time above mentioned it pleased God, as it is hoped, to render her convictions deep and effectual. She found herself to be an undone sinner, in the hands of a holy and sovereign God, against whom she had cherished an heart of enmity. She did not remain long in this valley of death; but, a prisoner in the hands of justice, she was prostrated at the feet of a God of grace, and, as she humbly trusted, enabled unreservedly to submit herself to his righteous will. Peace, joy and hope succeeded. This is substantially a summary of the account Harriet gave to her pastor, and to the church in Bucksport, where she some time afterward made a public declaration of her faith, and was received to the fellowship of the church.

It was not the privilege of this young disciple to enjoy a cloudless sky. At times she walked with much trembling and many doubts. But the trial of her faith wrought patience, and patience experience, and experience hope. Under these trials, she gave to her Christian friends satisfactory evidence of the genuineness of her conversion. They saw illustrated in her the declaration, that whom the Lord loveth he chasteneth. In her life and conversation it was discoverable that she was growing in grace, increasing in devotion to her Savior, and becoming an ornament to her profession. In her endeavors to be useful, she was seen to be actively and zealously engaged in imitating him who went about doing good. Often has the writer of this sketch heard her speak of the prosperity of Zion with that ardor and delight, which strongly indicate the indwelling Savior, and the love of souls.—Delicate, obliging, modest, and conscientious, diffident of herself, though ready on proper occasions to bear testimony to the truth, neither ostentation, nor bold presumption, could ever justly be alleged against her. She was an amiable female, and an amiable Christian, possessing a mind well furnished with biblical and religious knowledge; an affectionate and endeared friend, child, sister and wife, she lived much beloved and died much lamented.

For some years before her marriage with Major Hyde, it was feared, by her physician and friends, that her health was on the decline. Of this there was alarming evidence soon after her removal to Bath. But as the writer of this paper seldom saw her after her removal, he has obtained the following very satisfactory letter from the Rev. Mr. Ellingwood, relative to the state of her mind during her last sickness, and in the near prospect of death, which by his leave is subjoined.

M. B.

Bath, April 4, 1817.

DEAR BROTHER,

In the death of the late Mrs. Hyde, we have experienced the loss of an intelligent and truly interesting sister in Christ. Her worth, however, was comparatively little known in this town; for her health becoming more feeble soon after her marriage, she was able to have but little intercourse with society.

Through the whole of her last sickness, which was just three months, she exhibited the marks of enlightened and pious resignation to the will of God. For several weeks after she was confined to her house she entertained some hope that she might recover, although she did not appear greatly anxious in regard to what might be the event. She often observed that she felt so little anxiety in respect to the issue of her sickness, that she was afraid it arose from stupidity; nor did this composure of mind forsake her, when her disease had made such progress that she could no longer entertain hope of recovery. She appeared willing to leave herself for time and eternity in the divine hands. And although her mind did not at any time appear to be wrought up to transports of joy, yet she possessed what is perhaps not less valuable, an uniform peace of mind, arising, as we have reason to hope, from confidence in God. Occasionally, however, she expressed a high degree of satisfaction in view of her departure. During the latter part of her sickness, and particularly through the last four or five weeks, she evidently had a great desire that her thoughts should not be diverted from the consideration of divine and eternal subjects. She appeared to derive considerable satisfaction and comfort from Scott's Family Bible, Baxter's Saints Rest, Thomas a Kempis, Jenks' Devotions, Watts's Hymns, and other books of this description, which were occasionally read to her by her friends.

About a month before her departure, her husband remarked to her that the dispensations of Providence toward them appeared dark; to which she immediately replied, O yes; but it is all right, perfectly right. I trust we shall one day be permitted to recount all these things with mutual admiration, love and gratitude. While to others she appeared to anticipate the joys of eternity with a strong and lively faith, she often expressed her fear that she was insensible to her real situation. She repeatedly remarked, during the last month of her sickness, that she

had recently enjoyed some of the happiest seasons of her whole life, although, most of the time the severity of her disorder occasioned much distress.

To her husband she one day observed, "The world in general will doubtless think that we are severely frowned upon and rebuked by Providence; but how little do they know of our present happiness and the value of our hopes. We are indeed in all probability about to be deprived of our worldly enjoyment, and to experience a temporary separation, which will be extremely trying; but I pray and trust that God will support you in the trying hour. After I am gone, you will have more leisure and opportunity to be useful to others, in which, I think, you will be happy. I have always thought that should you be taken away first, my greatest desire would be to remove to the place where I could be most useful in instructing youth, during the remainder of my life. It will be but a little time before we shall be again united, never more to part; if we are both so happy as to reach heaven."

In parting with several of her near relatives, who visited her from a distance, and whom she expected to see no more in this world, she appeared so perfectly calm as to excite the admiration of all about her. And she afterwards remarked, that she desired to be thankful that she felt so composed on those occasions, and that she could not account for it except through the special mercy of God.

On taking leave of her brother R. nearly a month before she died, she urged on him the importance of choosing, and pursuing with diligence, that employment in which he might hope to do most for the glory of God. "I trust," said she, "we shall soon meet again in heaven. You will have opportunity to obtain a brighter crown than I can expect, and I feel as if I shall be contented with the lowest seat, if I can but have a place among the followers of the Lamb."

Eight days before her departure, on being asked if she did not enjoy a comfortable hope in the mercy of God, through Christ: She answered, that for the greater part of the time she did, but that she did not experience those extacies of hope and assurance which she desired. She hoped, she said, and trusted, that God would not take her away without first giving her some realizing sense of the nearness of death. "I do not know," she added, "how any person could have a desire to return into the world after they had once been carried through so much, and brought so near their release as I seem to be. I think I have no desire to return, unless it be that I might do something for God."

Just a week before her death, she had a short interview with her brother D. Although very weak, she brought to his view, in a forcible yet affectionate manner, the importance of immediate preparation for death; and exhorted him to improve all his talents in promoting the divine glory, and the good of his fellow men. After nearly exhausting her strength in conversing with him, she calmly bid him farewell.

While applying a wash to her mouth one of her attendants said to her, I shall make your tongue very sore. To which she replied, "I have no fears;" and added, "I hope I shall never want a tongue to praise God." A few days before her death she inquired whether the sun shone. On being told that it did, "O," said she, "how sweet is the Sun of Righteousness. When will the sweet hour come;" meaning, as was supposed, the hour of her death.

On the day before her departure her brother-in-law came into her room and she remarked, that she should like to take his hand, but thought she should not be able to speak to him. On receiving his hand however, she said, "I have wished to converse with you but feared that I should not have opportunity. I am going, and I hope I shall meet you in a better world. Life is short and uncertain; but death is certain. I hope you will remember that this is not your rest, and that you will not delay to prepare for death while life lasts. I shall soon go, but I hope God will support me. I trust he will render it a sweet release."

On the evening before her death I called to see her, as I had frequently done before, and found her very low. Upon my inquiring how she was, she replied, "I feel very happy, for my friends tell me that I am going soon." Her faith seemed to be strong, and her hope bright. I expressed my regret at finding her so low, and inquired whether she now found Christ to be precious: She replied, "O, there is nothing else that is precious. In him is all my hope. You ought to rejoice with me. I feel as if I should soon have a sweet removal to the more immediate enjoyment of God. I trust it will be a sweet release. I hope I shall not be impatient, but I fear I shall, and that my desire to be gone is occasioned by my bodily distress."

A few hours after this, when she was supposed to be dying, she observed: "I am perfectly easy. I should not think from my feelings that I was dying, but you can tell best." She was then told by her friends, that they were apprehensive she was. She replied, "sweet release." About fifteen minutes before her spirit departed, and in answer to something addressed to her by her sister in law, she said, "All's right. God's time is best."

Thus died this amiable, and I trust truly pious woman, who in order to be loved needed only to be known. May the afflicted partner of her life receive the consolations of God. Those consolations he greatly needs, for

"When such friends part, 'tis the survivor dies."

May the bereaved parents also, and brothers and sisters be divinely supported under their great loss, and be led to put their hope in God, that their end may be blessed.

Affectionately Your's,

J. W. ELLINGWOOD.

#### EXTRACTS FROM THE DIARY OF MISS HILLS.

[For some account of the life of this lady see our last number.]

"Dec. 31, 1808. I find on a review of the past year that I have been an unprofitable servant; but I likewise find that by the mercy of God, my mind is more at rest than formerly. Many

things which once appeared mysterious, I now see, though it is through a glass darkly. I perceive that I deserve nothing at the hands of God but wrath, having always been stubborn and rebellious. I perceive that it is mere mercy that saves any. I dare not say that I have a proper sense of these things, but I have a more comfortable belief of them than I once had. Oh for gratitude for the least ray of spiritual light."

"March 31, 1819. A slight reproof by Mr. ——, for a trivial fault, but one which deserved some punishment, has rendered this evening a sad one. How keenly do we feel an impropriety which is exposed to the view of our fellow creatures; yet we can daily and hourly offend the Majesty of heaven without remorse. O may I examine my heart, and root out the innumerable sins which it would commit against a holy God. To him I am accountable for every wicked thought."

"July 1. Oh how lovely do the ways of God appear to me. He disposes of all things, and so he ought to do; —be made all things for himself. I desire to lie low at his feet for my many transgressions. I also have a desire to come forward and confess the name of Jesus."

"Lord's Day, Oct. 7, 1810. Have been trying to examine the evidence which I have of my possessing a new heart. Some things which I once hated now meet with my approbation. I desire to take no shelter in any refuge of lies. I desire, or think that I desire, to know myself, to be humbled for my sins, to repent with godly sorrow, to become holy in thought, word, and deed, and to live a life acceptable to God and edifying to those around me. I would be prepared for afflictions. When God shall chastise me, let me not murmur as though I did not deserve it, but let me come out of all my afflictions like gold seven times purified."

"April 29, 1811. How pleasant would it be, could I have a constant sense of the divine presence and blessing. All my mercies come from an unseen hand. O may I learn to view an all-wise Providence in every circumstance of my life.

"I would also have benevolent feelings towards my fellow creatures. Could I imbibe the spirit of the blessed Jesus, how sweetly would my life glide away. I should be constantly laboring to be useful, to promote the happiness of all around me, and to honor that Savior who died that I might live. For his sake, O my Father in heaven, wilt thou appear for me and prepare me for thyself?"

"July 11. In prospect of making a public profession of her religion, she writes, "It is my earnest desire to be prepared for the morrow. To give up myself, soul and body, to Christ, is no small matter. May I be prepared to do it sincerely, as in the presence of the great God, who will be looking into my inmost soul. Wilt thou, O my Father, help me to confess Jesus before men in an acceptable manner."

After the solemn transaction, she writes, "What has this day been done on earth, is, ere this, registered in heaven. God knows whether I have sincerely given myself up to him. Let me never dishonor the holy religion of Jesus, never grieve the Holy Spirit; but may I live like a true disciple of the blessed Redeemer."

"Jesus my God, I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost.  
Firm as his throne his promise stands,  
And he can well secure  
What I've committed to his hands,  
Till the decisive hour."

"Comforting words! O may I have a deep sense of the importance of the work in which I have engaged. May I never be left to my own heart's desires, but may I be kept through faith unto salvation. Let me never dishonor the cause in which the Savior bled and died. Let me from time to time commemorate his dying love. Let me always, by an eye of faith, behold him suffering and expiring for my sins, and love him more than every other object."

"June 13, 1812. I have reason to bless God for the comfort which he has afforded me the last ten weeks. I prayed to be delivered from what appeared so unpleasant to me, or to be supported under it. My petition has been granted, but not as I had expected, or rather wished. But I have been comforted under the trial. And I do now desire to resolve, renewedly to resolve, that wherever I may be placed, and whatever may be my allotment the few remaining days of my life, I will put my trust in the Lord. By his grace enabling me, I will be submissive. My low state of health reminds me that I have not a long time to continue in this world. Let me spend the little which remains to me for God. Wilt thou, O Father in heaven, be my gracious Director and Friend. May Jesus be my Savior. Of myself, I can do nothing, but through his grace strengthening me, I can do all things."

"Nov. 6. It is a glorious privilege that we may go to God with all our wants and all our desires. I have this evening put up a petition to him, which I would not dare to offer except with submission to his will. I know not what would be best for me, of course would leave all to be directed by his wisdom. My life, my health, my happiness, are all at his disposal. This is my joy and rejoicing."

"July 10, 1815. Have come to Mr. —— to board. I left a little chamber that was dear to me, but I have one here equally convenient. Yes, I now have two closets. As if one were not sufficient to allure me to acts of devotion, another is added. I would then dedicate one to God.

Here may I be enabled to shut out the world, and to commune daily with my own soul and my Redeemer. May I write on the walls of this little retreat, "sacred to meditation and to God."

"August 1. I am now in the pleasant abode of my beloved Cousin, and can look on the likeness of our departed Harriet Newell. She too, perhaps, can look on me. If our pious departed friends are witnesses to our indifference to the things of heaven, and our engag'dness for those of the world, how do they, if tears can find a place in heaven, weep over our wretched condition. Awake my soul to action. There is, indeed, one that once lived and died below, but who now reigns above, that witnesses every thought. Arise then, shake thyself from the dust, and live for heaven."

"Nov. 12, 1815. Two sick days. Yet the Lord is good and afflicts in mercy. Some little trials beside sickness he sees necessary for me, and therefore permits them.

"This is the day for our communion. It is right that I should be deprived of the ordinance, —yet I do long for the courts of my God. O Lord, let thy goings at this hour, (the hour of prayer,) be seen in the sanctuary. Let thy word be clothed with power; and do thou strengthen thy servant who dispenses it. For myself I ask the divine presence this day. May I love to think on God, on Christ, on heaven. If this sickness is destined to bring me low, even to the grave, let me never murmur or repine, but commit my all to Christ."

From the Missionary Register.

**A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL IN DIFFERENT NATIONS, SINCE ITS FIRST PROMULGATION. BY THE REV. HUGH PEARSON, M. A. OF ST. JOHN'S COLLEGE, OXFORD, BEING PART OF A WORK TO WHICH WAS ADJUDGED, BY THAT UNIVERSITY, DR. BUCHANAN'S PRIZE OF 500*l.***

Abusque Eo cardine ad ultimam  
Metam occidentis sidera permeans  
Obliqua, vitali calore  
Cuncta creatque, sovetque, alitque.

G. BUCHANAN.

**CENTURY I.** The state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favorable opportunity for its extensive propagation.

The various nations, of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices. The utmost of what mere human wisdom could do towards the moral improvement of the world had been fairly tried during the long course of four thousand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was unable to discover and enforce the principles of true religion and virtue. The Jews, the only people to whom a divine communication had been made, were in a state of degeneracy and corruption: it was time therefore that the Supreme Governor of the universe, who for wise though mysterious reasons had so long permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will, to correct the errors of mankind, and to rescue them from the corruption and misery in which they were involved.

For the successful promulgation of such a divine revelation, *the political situation* of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Roman Empire, and united together in social intercourse. An easy communication was thus opened to the remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influence of the laws, the commerce, and the literature of the Romans. At the birth of Christ, the empire was, moreover, in a state of greater freedom from wars and dissensions than it had been during many preceding years; as if the tranquillity which it then enjoyed had been designed not only to facilitate the progress of his religion, but to be descriptive of the benign and peaceful effects which it was intended to produce among mankind.

For such beneficent purposes, and at such an auspicious period, the Son of God descended upon earth, and assumed our nature. It would be foreign to the purpose of this brief view of the progress of Christianity, to dwell on the succeeding history of Christ himself. Suffice it to say, that, during the course of his ministry upon earth, our Lord demonstrated the truth of his divine mission by a

series of unquestionable miracles; delivered to his disciples the leading doctrines and precepts of his religion; and, shortly after his ascension, qualified them, by the effusion of the Holy Ghost, for the great and important work of propagating his religion throughout the world.

It was the express command of Christ, that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—This is a passage of Scripture, which, as it has been justly observed, (Milner's Church Hist. ch. i.), at once points out what the Christian religion is, and where we may look for its commencement. The first Christian church was accordingly established at Jerusalem; but within a short time after the memorable day of Pentecost, many thousands of the Jews, partly natives of Judæa and partly inhabitants of other Roman Provinces, were converted to the faith of Christ. The persecution which soon after succeeded the death of the proto-martyr, St. Stephen, was the occasion of propagating the Gospel throughout Palestine. The apostles alone ventured to remain at Jerusalem. The rest of the disciples dispersed themselves into the several parts of Judæa, Galilee, and Samaria; and wherever they went, they successfully preached the doctrine of Christ.

While the apostles and others were thus diligently employed in propagating the Gospel, Saul of Tarsus was persecuting the infant church. But in the midst of his career, he was suddenly converted to the faith of Christ, and commissioned as his apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made considerable attainments both in Hebrew and Grecian learning. He possessed also a spirit of indefatigable labor, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of this great apostle must accordingly be attributed much of the unparalleled success of the Gospel at its first publication.

About this time, the churches throughout Judæa, Galilee, and Samaria enjoyed an interval of repose from the persecution of the Jews, and were in consequence considerably strengthened and enlarged. At this favorable conjuncture, St. Peter, leaving Jerusalem, where, with the rest of the apostles, he had hitherto remained, travelled through all quarters of Palestine, confirming the disciples, and particularly visited Lydda, Saron, and Joppa, the inhabitants of which places almost universally received the Gospel. (Acts ix, 35.)

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the divine purpose to extend the knowledge of it to the Gentiles. This important event took place at Cæsarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have been just related, some further circumstances took place respecting the extension of Christianity. When the disciples, who were driven from Jerusalem on the death of St. Stephen, had passed through Judæa and Samaria, they travelled as far as Phœnicie, Cyprus, and Antioch, as yet confining their labors to the Jews. At length, however, some of them, on their arrival at Antioch, addressed themselves to the Greek\* inhabitants of that city, and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the church at Jerusalem, the apostles immediately sent Barnabas to confirm the work of their conversion; who, finding so promising a field for apostolical labors, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian church among the heathen; and in this city the disciples were first denominated *Christians*.

The subsequent history in the Acts of the apostles is almost exclusively confined to the travels of St. Paul and his fellow-laborers, which are so universally known, that it would be superfluous to enter into any minute detail of them. It may be sufficient to observe in the words of the apostle himself, that "from Jerusalem, and round about unto Illyricum, he fully preached the Gospel of Christ." This comprehensive circuit, included Syria, Phœnicia, the rich and populous provinces of Asia Minor, and of Macedonia and Greece; in which extensive districts, the cities of Antioch, Lystra, and Derbe, of Thessalonica and Philippi, of Athens, Corinth, and Ephesus, particularly witnessed his zeal and

\* i.e. Heathens. See the various reading.

activity in the Christian cause. Nor were these the boundaries of his ministry. Rome itself, and, according to Clement and others\*, the countries west of Italy, including Spain, and possibly the shores of Gaul and Britain, were visited by this great apostle, till his various labors in the service of Christ were at length terminated by his martyrdom near Rome in the year 64 or 65.

Of the travels of the rest of the apostles, and of the further propagation of Christianity during the remainder of the first century, but very short and imperfect accounts remain. St. Peter was more particularly successful amongst his countrymen the Jews. The last historical notice in Scripture of this zealous apostle presents him to us at Antioch. After this, he was probably engaged in preaching chiefly to the Jews of the dispersion in Pontus, Galatia, Cappadocia, Asia Proper, and Bithynia, to whom his first epistle is addressed; and about the year 63, he is supposed to have left those provinces, and to have proceeded to Rome; (Euseb. Hist. Eccl. lib. iii.); where he is reported to have received the crown of martyrdom in the same year with his illustrious fellow apostle St. Paul.

St. John is said to have continued in Palestine till near the commencement of the Jewish War, (A.D. 66.); at which eventful period he quitted that devoted country, and travelled into Asia. He fixed his residence at Ephesus; which celebrated city and the neighboring territory were the great scene of his ministry during the remainder of his long extended life.

St. Matthew, according to Socrates, (Hist. Eccl. lib. i. c. 19), preached in the Asiatic Ethiopia. Egypt, according to Eusebius and St. Jerome, was visited by St. Mark, who founded a church at Alexandria. The extensive field which is assigned to St. Thomas by Origen and Sophronius is Parthia, Media, Carmania, Bactriana, and the neighboring nations. Socrates records St. Andrew to have preached in Scythia, and St. Bartholomew in India.

Besides the districts which are thus assigned by ecclesiastical tradition to these apostles, there are others, in which Christian churches were unquestionably planted, and which are incidentally mentioned in Scripture; as Cyrene and its neighborhood, and the whole northern coast of Africa; Cyprus, Crete, and the islands of the Ægean Sea. It is, however, impossible to trace with accuracy the travels of the apostles and their various fellow-laborers in the great work of propagating Christianity throughout the world.

Yet it is evident from the narrative of St. Luke, from the Epistles of St. Paul and St. Peter, from the testimony of ecclesiastical writers, and occasionally even of heathen authors themselves†, that the Gospel was preached in almost every quarter of the Roman Empire, and even far beyond its boundaries, within the space of thirty years after our Lord's ascension; and that in most of those parts great numbers were "daily added to the church."

Before we pursue the history of its progress during the subsequent ages, it may not, however, be irrelevant to the design of this brief sketch of the subject, to advert to the *causes* of the rapid extension of the Gospel which has been just exhibited, and to the *effects* which it produced in the world. Various have been the attempts of antichristian writers to account for the extraordinary propagation of Christianity at this period, from the operation of causes merely human. One ingenious and labored effort of this kind was particularly made by a late celebrated historian‡, whose unhappy prejudices against the religion of Christ led him to attribute its rapid success to certain causes, which he represented as being wholly unconnected with any divine interposition.

It cannot be denied, that the wisdom of Providence had ordained the introduction of Christianity at a period when the state of the world was peculiarly favorable to its successful propagation; and to these we have already briefly adverted. Yet, notwithstanding the moral necessities of mankind, and the extent, union, and peace of the Roman Empire, Christianity had to contend with difficulties which no mere human support could have enabled it to surmount. It was directly opposed to the most inveterate prejudices of the Jews, and to the prevailing prin-

\* Wells' Historical Geography of the Old and New Testament, vol. ii. p. 298.

† See particularly Tacit. Annal. lib. xv. C. Plin. Trajano Imp. lib. x. Ep. 97, with Paley's remarks on those passages, Evid. vol. ii. p. 234.

‡ Hist. of the Decline and Fall of the Roman Empire, vol. i. chap. 15. For satisfactory replies to the reasonings and insinuations of the sceptical historian, see the Bishop of Llandaff's Apology for Christianity, and the Tracts of Lord Hailes and Mr. Milner.

plies, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were alike irreconcileable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions, from its first introduction to its establishment as the religion of the Roman Empire, which were alone sufficient to have overwhelmed and extinguished a system not founded in truth, and supported only by human wisdom and power.

That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and, within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world, that is, under circumstances which must have proved fatal to the most artful imposture, is a fact unparalleled in the history of mankind, and can only be satisfactorily accounted for on the ground of its divine origin, and of some supernatural interposition in its favor. And such interposition, according to the express promise of their Divine Master, actually accompanied the ministry of the apostles; "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." (Mark xvi, 20.) The various miraculous gifts which they publicly exercised, and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the divine origin and truth of their doctrine. But, besides these more extraordinary and sensible attestations to their ministry, there were both in their instructions themselves, and in the manner in which they were conveyed, and in their general dispositions and conduct, as real, though not as striking, marks of divine agency and guidance. They displayed in the most simple, yet forcible manner, the intrinsic excellence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its punishments, and the sublimity of its rewards. They were, above all, *examples* in their own persons of the truths which they labored to inculcate upon others, exhibiting in their uniform practice the sublimest virtues of our holy religion.

Nor was the result of their endeavors to instruct and reform mankind less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labors of the first preachers of Christianity, is universally allowed to have been, in the highest degree, beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved, previous to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the apostles and from the epistles of St. Paul, confirmed as they are incidentally by the testimony of an impartial witness\*, exhibit the most pleasing and satisfactory view of the pure and elevated principles, dispositions, and manners of the primitive Christians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the middle and lower classes of society. But as the numbers of the disciples are uniformly represented to have borne at an early period, no inconsiderable proportion to the rest of the people, and were everywhere daily increasing, the beneficial consequences of their principles and conduct were felt in *public* as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general state of the Roman Empire became in the course of a few centuries visibly and essentially improved†.

\* See the letter of Pliny already referred to, in which the blamelessness and purity of character which distinguished the first disciples of Christ are distinctly acknowledged. The ancient Apologists, also, of the church constantly appeal to their virtuous conduct, and to the beneficial effects of Christianity, as an evidence in their favor, with a confidence which nothing but a consciousness of its truth could have inspired.

† See on the subject of the beneficial influence of Christianity, Paley's Evidences, vol. ii. chap. 7. and the Bishop of London's late Essay. See also Mr. Nares's Sermon on the Translation of the Scriptures into the Oriental Languages, note 17.

CENTURY II. But to resume our account of the progress of Christianity—During the second century the boundaries of the Christian church were considerably enlarged. It is, indeed, by no means easy to determine, with any degree of certainty, the different countries into which the Gospel was first introduced in this age. Justin the Martyr, who wrote about the year 106 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: “There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus.” (Dial. cum. Tryph.) These expressions of the eloquent Father may be admitted to be somewhat general and declamatory; yet it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Undoubted testimonies remain of the existence of Christianity in this century in Germany, Spain, Gaul, and Britain. It is possible, as we have already seen, that the light of the Gospel might have dawned on the Transalpine Gaul before the conclusion of the apostolic age; but the establishment of Christian churches in that part of Europe cannot be satisfactorily ascertained before the second century\*. At that period, Pothinus, in concert with Irenæus and others from Asia, labored so successfully in Gaul, that churches were founded at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany which was subject to the Romans, and from thence into our own country. By Tertullian also it is related, that the Moors and Gætulians of Africa, several nations inhabiting the borders of Spain, various provinces of France, and parts of Britain inaccessible to the Romans, and also the Sarmanians, Daci, Germans, and Scythians, received the Gospel in this age. (Ad Jud. c. 7.) Towards the end of the century, Pantænus, a philosopher of Alexandria, is said by Eusebius (Hist. Eccl. lib. v. cap. 10.) to have preached in India, and to have found Christians in that country. But although there is reason to believe that India had already partially received the light of Christianity, it is more probably supposed, that the labors of Pantænus were directed to certain Jews of Arabia Felix, who had been previously instructed by St. Bartholomew the apostle†.

The same causes, which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gospel; but other miraculous powers were undoubtedly continued during this century; though, as the number of Christian churches increased, they were gradually diminished. In addition to these divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned, as having contributed materially to this important effect. This was the translation of the New Testament into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin Versions, that which has been distinguished by the name of the Italic‡ was the most celebrated, and was followed by the Syriac, the Egyptian, and the Ethiopic; the dates of which cannot, however, be accurately ascertained.

CENTURY III. In the third century, the progress of Christianity in the world was very considerable; though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian Prince, succeeded in converting a tribe of wandering Arabs to the Christian Faith. (Euseb. Hist. Eccl. lib. iv. cap. 19. p. 221.) The fierce and warlike nation of the Goths, who, inhabiting the countries of Mœsia and Thrace, made perpetual incursions into the neighboring provinces, and some,

\* Mosheim supposes, that some preachers in the first ages might have labored in Gaul, but with little success. And with this opinion Tillemont nearly agrees. See Mosheim. Comment. de Rebus Christianis ante Constantimum, sect. 3. The late reception of Christianity in Gaul is argued from Sulp. Sev. lib. ii. cap. 32. “Ac tum primum inter Gallias martyria visa; serius trans Alpes religione Dei suscepta.” These were the martyrs of Lyons.

† See Mosheim, cent ii. part 1. Other ecclesiastical writers, however, interpret this account of Eusebius as literally referring to India, particularly Jortin and Milner.

‡ The origin of this denomination is uncertain. See, however, some observations upon it in the Christian Observer for May 1807, p. 282.

likewise, of the adjoining tribes of Sarmatia received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by the miraculous powers which they exercised, and by the sanctity of their lives, became the instruments of converting great numbers, and, in process of time, of softening and civilizing this rude and barbarous people.

In France, during the reign of the Emperor Decius (A. D. 250,) and in the midst of his persecution, the Christian churches, which had hitherto been confined to the neighborhood of Lyons and Vienne, were considerably increased. By the labors of many pious and zealous men, amongst whom Saturninus, the first bishop of Toulouse, was particularly distinguished, churches were founded at Paris, Tours, Arles, Narbonne, and in several other places. From these sources the knowledge of the Gospel spread, in a short time, through the whole country. In the course of this century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded, in particular, the churches of Cologne, Treves, and Metz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true. (See Usher and Stillingfleet, *Antiq. et Orig. Eccl. Brit.*)

In this century, the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence; and, though the number of miracles was considerably diminished, some extraordinary powers were still continued to the church. The piety and charity of the Christian disciples continued also to excite the notice and admiration of the heathen; and the zealous labors of Origin and others, in the translation and dispersion of the New Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the church.

(*To be continued.*)

## RELIGIOUS INTELLIGENCE.

### JOURNAL OF THE MISSION AT BOMBAY.

(Continued from p. 84.)

FEB. 21, 1817. As we attempt to proceed in the business of printing, little difficulties and hindrances multiply. The man who was employed to make the types which were wanting, has been taken sick, and it is now uncertain how soon they can be prepared.

As soon as we began to compose a sentence with our new types, an unexpected difficulty arose. When two certain vocal marks, which frequently occur in Mahratta, fall on the same consonant, our types are not formed to express them both. To remedy this defect we had to submit to the tedious process of filing away in different shapes an adequate number of the types.

"Calcutta, 24th Jan. Died Mrs. Elisabeth Yeoman, aged 110 years."

25. Received a very kind letter from Mr. Burder, giving a very animating account of the success of their missions in Africa, and the Otaheitean islands.

March 20. At 10 o'clock P. M. finished the printing of a Scripture tract in Mahratta of 8 octavo pages. The number of copies printed is 1500. We began on the 17th to strike off the sheets, and almost the whole of the work from beginning to end has been done with our own hands. Difficulties of various kinds and such as could not well be described, have occurred, but we have been able so far to overcome them all, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future attempts to serve him in the work of this mission.

29. As brother Hall called at one of the schools to day, the master came with an anxious countenance, and asked if he had heard the news? What news? it was

asked. Upon this he called several of the largest boys in the school, and bid them relate to him what they had heard. It was this: "A ship at no great distance, they could not tell where, or of what description, had foundered, and the mariners, to appease the wrath of an imaginary goddess of the ocean, had sacrificed a man."

The Hindoos are a most credulous people, and ready to believe any thing that is marvellous except the truth of God. The story they relate is probably a fabrication, though by no means incredible. *There is good evidence that human sacrifices, within a few years past, and within a few miles of Bombay, have been repeatedly made on various occasions to local deities.*

29. The following paragraph in this day's paper is worthy of notice, as it records an extraordinary fact concerning that most dreadful disease, the small pox.

"On the 10th of March died Samuel Ayres, in his 37th year, who had twice been attacked with the small pox, once in the 7th year of his age, and the last, which produced his death, on the fourteenth day after he was attacked by this dreadful disorder, which he bore with the utmost fortitude and Christian resignation, leaving behind him a disconsolate widow and infant daughter to bemoan his loss."

36. This morning (Lord's day,) a Jew lately from Choub, a place not far distant upon the coast, and under the Mahratta government, came to us. He appears to have read many of the Hindoo books, and to be well acquainted with the Mahratta language. He has been to us several times, and wishes us to employ him as a school-master for both Jewish and Hindoo children. We have desired him to ascertain how many Jewish boys he could collect for a school, and to let us know on what terms he would teach it. Could we find a Jew of such qualifications, and at the same time of an unexceptionable moral character, it might be of great importance to our general object to employ him as a school teacher, and reader of the Scriptures. But we have some reason to fear that this man is not of such a character.

The Jews here are in general of a very degraded character. The police magistrate has repeatedly remarked to us, that the Jews are the most quarrelsome people in the place;—that they are a very drunken people, peculiarly violent in their passions, and most injurious, implacable, and revengeful towards one another.

On this Sabbath a Hindoo woman was to have been brought to us whom we never saw, but who, as one of our hearers has told us, is desirous that we should baptise her. She is a woman unmarried, but living, as many others are, with an English officer, by whom she has had four children, only one of whom is now alive.

The officer, with whom she is thus sinfully living, came to us a few Sabbaths ago, and desired us to baptise his child. Our views on the subject of baptism were made known to him, and he was exhorted to reflect on the great sin in which he was living, and to repent and return to the right ways of the Lord, and then his child would become a proper subject for baptism. We have heard no more from him on this subject.

When the woman who is living with him proposed to come to us for baptism, he told her, as we are informed, that she had put on petticoats and a gown like a Catholic, and that was Christianity enough for her. And true it is, that the Roman Catholics have so degraded Christianity in this country, that the notion is very prevalent among the natives, that for a man to put on a hat, jacket and breeches, is enough to constitute him a Christian.

After our public worship to day, the officer before mentioned called again, and was much more solemnly and plainly reproved and admonished than before. He went away promising to reflect seriously on what had been said to him, and to reform.

In the evening we all attended the great Portuguese church. The crowd of people was great. A sermon was first delivered in the Portuguese language. Afterward as it began to grow dark, a long procession was formed, each man bearing in his hand a large wax candle, torch, or some other means of making a display. At the end of the procession came four men bearing on their shoulders a platform, on which was an image representing the Savior bearing his cross. When the image came in sight the crowd fell on their knees, and began to make

their crosses and mutter their prayers. The image was borne once around the church, and as it was advancing the second time in front of it, a little boy, elegantly dressed and seated on a platform, was borne by four other men and advanced to meet the image of the Savior. As he came near, he bowed repeatedly and unfolded a white handkerchief on which was painted the face of Christ. This boy, it was said, was designed to represent the sister of Mary the mother of Jesus. Soon after was brought forward in the same manner an image of the Virgin Maria. Then all returned and entered the church, which closed the exercises of the evening.

April 7. Received a letter from Dr. Worcester, dated October 17th by the ship Bengal.

(*To be continued.*)

#### JOURNAL OF THE MISSION AT JAFFNAPATAM, CEYLON.

(Continued from p. 37.)

Saturday, Oct. 12, 1816. Mr. Meigs went to Batticotta, found but one mason there; the work advances very slowly. It is difficult to accomplish much in this country. We employed about forty Coolies and carpenters to work on and about the house, the wages of all of whom amounted to \$2 37, and they provided for themselves. Coolies will work for a little more than four cents per day, carpenters for eight, and masons for twelve, and sometimes for ten. But it must be considered that one man in America will do as much work in a given time, as three or four of these.

Tuesday 15. The Rev. Mr. Sqance and his wife arrived in Jaffna from Point de Galle. The Rev. Mr. Carver arrived on the 11th from Trincomalee. He went from Columbo round the other side of the island to come to Jaffna. Mr. S. and Mr. C. are appointed to this station. They are very good men, whom we esteem and love, and with whom we live on the most intimate and friendly terms. There is no strife between us, for we are brethren. Mr. Lynch, who is now here, is appointed to visit Madras, and expects to depart in a few days. There are now ten Wesleyan missionaries on the island at the following places, viz. at Columbo the Rev. Messrs. Harvard and Clough; at Galle, the Rev. Messrs. Erskine and McKenney; at Matura, the Rev. Mr. Calloway; at Batticalo, the Rev. Mr. Jackson; at Trincomalee, the Rev. Mr. Broadbent; at this place, those already mentioned. We wish there were as many more of them here, equally devoted to Christ.

This day we received letters from the Rev. Dr. Carey, Calcutta, announcing the arrival of the ship Union with \$1,000 from the Treasurer of the A. B. C. F. M. for the missionaries; also that \$1,000 had been sent by the ship Agawam, which had not arrived.

Wednesday, 16. Mr. Warren and Mr. Poor came from Tillipally in the morning, dined with us and returned in the evening. This evening held our weekly prayer meeting in concert with our brethren at Bombay. Yesterday Mr. Warren, and Mr. and Mrs. Poor moved from Cangasantory to Tillipally. Though the house is not finished, they will be able to live in it.

Friday, 18. Mr. Poor came from Tillipally, when we read the public letter to be sent to Dr. Worcester. Resolved, that our Secretary procure a copy of the communications from Sir Alexander Johnstone, relative to the emancipation of slaves in Ceylon, to be sent to the Secretary of the American Board of Commissioners.

Saturday, 19. The Rev. Mr. Lynch has concluded to spend the rainy season in Jaffna, the weather being so bad that he is unable to proceed to Madras. Sent a letter of inquiry on several subjects to Dr. Carey of Calcutta.

Wednesday, 23. Each of us received a letter from Dr. Carey announcing the arrival of the ship Agawam. This day completes one year since we sailed from Newburyport. How many mercies have we received from the hand of God in the space of one short year. Surely mercy and goodness have followed us all the way. How very different has been our lot from that of our brethren who preceded us.

Tuesday, 29. Yesterday Mr. Meigs went to Batticotta to superintend the work, but found none performed. The rainy season has commenced, so that we

cannot proceed in the work, but have dismissed the masons for the present. We have yet done little more than put on the roof of the house. Mr. Meigs returned by way of Changane, which is situated north of Batticotta, about two miles and one fourth, and thence through Manepy to Jaffna. They are both fine districts; their churches both good. The church at Changane is, however, much the best. The house there might be fitted and repaired for one family, but it is much broken by the banians. Changane is a fine station for a missionary. The house at Manepy is gone much to decay. The road was through a delightful country, covered with fruit trees, and very fertile.

Friday, Nov. 1. Mr. Meigs went to Tillipally the first time; found them all well, and pleasantly situated. Called on Mr. Bast, sitting magistrate of Malla-gum, a very good man, and an active friend to our brethren at Tillipally. Returned on Saturday.

Monday, 4. Received letters from Calcutta and America. One from brother Titcomb; one to Mr. Poor from his brother at Danvers; one to Mr. Warren from Mr. Allen, Newburyport; one to Mrs. Meigs from Mrs. H. P. Peet, Bethlehem.

On account of the great variety of business which we have on our hands, and the sickness of our families, we make but little progress in Malabar. We read the Malabar Testament to our servants, through our interpreter, and through the same channel make serious observations to them from the portion read. Some of them at first objected to attending; but they now all regularly come in to our morning and evening devotions. It is a very pleasant sight, and we rejoice in the prospect of doing them good, by telling them of Christ and his salvation.

Monday, 11. Yesterday attended church in the fort, and heard Mr. Glenie preach on the worth of the soul; an excellent sermon, solemn, interesting, and well calculated to awaken stupid sinners. In the evening, Mr. Meigs preached for our Wesleyan friends. We have now very rainy weather, and nothing is doing at Batticotta.

Thursday, 28. This being the last Thursday in November, is observed in many parts of N. E. as a day of public Thanksgiving. We had determined to observe the day. Besides our common mercies which we have received from God, we have received special mercies for which we will praise him.

Saturday, 30. This morning borrowed 500 rix dollars of Mr. Mooyart.

Sabbath eve, Dec. 1. Received a letter from the Rev. W. C. Loveless, and the Rev. R. Knill, who has lately come from England to join Mr. Loveless at Madras. This evening Mr. Meigs preached for the Methodists.

Monday, 2. Mr. Richards went to Tillipally the first time, and found the brethren all well and prosperous in their work. Many occurrences have prevented his going before; particularly the sickness of Mrs. Richards, and the rainy season.

Thursday, 5. This morning received a letter from Mr. and Mrs. Bardwell at Bombay. They arrived there on the 1st of November, after a pleasant passage of 27 days. They touched on their way at Quilon, Cochin, Tellichery, and Goa. Found the brethren at Bombay well, and much rejoiced to see them. Mr. Bardwell was graciously received by Sir Evan Nepean, and thought it probable he should be permitted to remain there.

Friday, 20. Mr. Richards is quite unwell, he has been feeble most of the time since we have been in Jaffna. The fatigue of coming from Columbo probably injured his health. He thinks he has an affection of the liver. His eyes are very weak, so that he is able to accomplish but very little study. He has not ventured to preach since he has been in Jaffna. Indeed he did not preach for a considerable time before we left Columbo, because it injured his eyes. The feeble health of Mr. Richards has of course thrown most of the active duties of the mission on Mr. Meigs. He has, nevertheless, found time to make some progress in the Malabar language. We have a very good instructor, who is also our interpreter. His name is Gabriel Tissera. We think we just mentioned him to you in our former journal, as one of our pupils at Columbo. He is of the Chitty cast, who are merchants, is nearly seventeen years of age, a Roman Catholic by education, but possesses a candid mind, open to conviction, capable of examining subjects for himself, and distinguishing between truth and error; so that we cannot avoid strongly hoping that he will ultimately become a Protestant. He possesses a very intelligent and active mind, and an uncommon thirst for knowledge. He has been study-

ing English about five years, and already reads and speaks the language with more propriety than any other native we have seen on the island. He began Murray's English Grammar with us while at Columbo, and is now rapidly acquiring a critical knowledge of it. He was at first very unwilling to have any thing said to him personally on serious subjects; but we have now gained his confidence so far, that he is very ready to listen to us, and we often converse with him. He has a tender conscience, and we cannot but hope and pray that the Lord may renew his heart, and make him an instrument of great good to his perishing countrymen.

Saturday, 21. Mr. Meigs and Gabriel went to Manepy, five miles distant, to converse with the people about schools. Assembled most of the principal men of the district, and held an interesting conversation with them nearly two hours, on several subjects. They expressed great pleasure at the idea of having schools established among them, and said that not only their children, but many grown people, would be glad to attend. They are extremely desirous to learn English as well as Tamul. There are now no regular schools in the district. The church they say is the best place in which to keep the school, being central. They were then asked if they had any objection to having their children read the New Testament, and be taught Christianity? They answered, "No." They were then asked if they ever read the Bible? They said, "No." "Do you wish to read it?" One of them said, "Yes, if it contains good things, and the right way to heaven." Upon which Mr. Meigs undertook to give them some account of the Bible; of the manner in which it was written and given to men, of the excellence of its doctrines and precepts, and of our great need of a Revelation from heaven; that no other book revealed the way in which sin could be pardoned, and men restored to the favor of God. He recited to them the commandments, briefly explaining each of them as he proceeded, and frequently asked their opinion of them. They said "good, very good; that is right." Indeed the reasonableness of the requirements and prohibitions of God's word is such, as to approve itself to the conscience of every rational being. They seemed, however, much better pleased with the second table of the law than with the first. "Thou shalt have no other gods before me," and "thou shalt not make unto thee any graven image," &c. did not suit them so well, though they did not refuse to acknowledge it right.

When he was about to come away, the Maniagar was requested to cut out a banian tree that is growing in the wall of the church, and a reward was promised him for his trouble in doing it. He told Gabriel that he would do it on the Sabbath. "What!" said Gabriel, "do it on the Sabbath! Don't you remember the fourth commandment, which has just now been repeated and explained to you?" The Maniagar pretended to be ignorant of the fact, that it is sinful to labor on the Sabbath, and said he would do it on Monday. "Very well," said Gabriel, "you may do it on Monday, but don't do it on the Sabbath, for it is the Lord's day." After they had left the people, Gabriel expressed his surprise that the people should be unwilling to hear truth so interesting, and of so great importance to their eternal welfare. "For," said he, "though these people pretended to be pleased with what you said to them on the subject of religion, I know they were not. They do not love to have any one talk to them so seriously." He then wished to know from what this unwillingness to hear the truth could arise. He was told that the sacred Scriptures assign the true reason, "men loved darkness rather than light, because their deeds were evil." "Very true," said he, "and if the Collector of Jaffna should come to them, and appoint over them a Maniagar, they would be much better pleased than with hearing such excellent truth."

Monday, 23. To-day Gabriel came to us with a question proposed to him by one of his countrymen, which shows that the man with whom it originated was not destitute of an inquisitive mind. We do not read in Genesis that the sun and moon were created till the fourth day. Now how could it be known how many days had passed before the sun and moon were created? for by them we measure our days and nights.

(*To be continued.*)

**JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.**

(Continued from p. 38.)

*Friday, Nov. 22, 1816.* We have frequent conversations with the people. They generally acknowledge that the Christian religion is good, often confess that they cannot defend their heathenish practices; they urge the customs of their forefathers as reasons for their conduct; many say they would become Christians, were it not for offending their relations. But we cannot learn their sentiments merely from their conversation. They are quite as ready to utter a falsehood as the truth. When they lie and deceive, they appear to have no shame or remorse. What St. Paul says in Rom. i, of the ancient idolaters, may be applied generally to this people.

*Saturday, 23.* As many of the natives attend our family prayers in the morning, we have adopted the practice of praying by an interpreter. From the time of our coming here the Tamul Bible has been read in the family morning and evening.

*Sabbath, 24.* At 10 o'clock, A. M. preached in our house. At 1. P. M. at Mallagum; our congregations at these places vary from thirty to eighty persons. No females have yet attended.

*Wednesday, 27.* Many beggars around. Many persons apply for medical assistance. We have reason to believe that the practice of medicine here will be one of the most effectual means of gaining access to the hearts of the people, and of promoting the object of our mission.

*Thursday, 28.* This day we have observed as a season of thanksgiving to God, presuming that we should unite with our dear friends in America.

*Sabbath, Dec. 1.* Three Brahmins attended our meeting at Mallagum. After the services we made proposals to the people for establishing a school among them. They acceded to our proposals, and promised to assist us as much as they are able.

*Monday, 2.* Employed a man who is acquainted with the English language to teach a school at Mallagum.

*Wednesday, 4.* Resolved that our salaries and all the proceeds of our mission shall form a common stock, from which shall be defrayed all our personal, family, and missionary expenses; also, that an account of these expenses shall be kept distinct for the inspection of the Prudential Committee. Engaged a schoolmaster to collect boys and instruct them in Tamul at this place.

*Saturday, 7.* This morning an old Brahmin called on us from Mallagum. For several months past he has been attending to the subject of Christianity. He appears to be rationally convinced of its truth, and of its superiority to the Hindoo religion. But one great difficulty with him is, "How can I give up my support?" God only can make him willing in the day of his power.

*Wednesday, 11.* Visited the head Brahmin of Tillipally; found him near his temple; he appeared to be somewhat agitated on seeing us. We made several inquiries about the nature of his religion, and stated to him the principles of ours. He answered our questions, but was not inclined to say much. As he excused himself from coming to see us in consequence of having much to do, we appointed a time to visit him again to hear some of his sacred books, and to read some portions of the Bible.

*Sabbath, 15.* At Mallagum we were driven into a rest-house by the rain. We there found a Brahmin with whom we had a long conversation. He told us that in their book of wisdom, which was written by men who live in the wilderness, and fly from one country to another, they have an account of one Christ, the Son of a God, who has done many good things for men. We asked many questions about him, which the Brahmin said he could not answer. We told him we had a full history of Christ, the principal parts of which we related to him. He said he should like to read the New Testament, and would come and see us.

*Wednesday, 18.* Went to Panditrepo, two miles west of Tillipally, to make inquiries on the subject of establishing a school there. A large portion of the people are Roman Catholics. At the head man's house we had much conversation with the people, and think we shall succeed in our object. Learned from the

newspaper the animating intelligence of the formation of a national Bible Society in the United States of America. Ere long we hope it will gladden the hearts of many in this pagan land.

Sabbath, 22. The headman of Panditrepo and four others (Catholics,) visited us. We conversed much with them on those parts of Christianity in which we agreed. We lent them a Bible and New Testament, which they had never seen; also a tract, a dialogue between a Christian and a heathen, for which they inquired. They appeared to be much pleased that we lent them these books. Having united in prayer, we separated. These are more intelligent men than any we have found among the heathen. There are Roman Catholics in all the parishes around us, but no priests residing among them. There are two priests at Jaffnapatam; it is the duty of one of them to visit the surrounding parishes at stated times.

Thursday, 26. In visiting the people, a Brahmin happened to fall in our way. In answering our questions he was obliged to expose, in the presence of the people, some of the bad practices of the Brahmins.

Friday, 27. Met with another Brahmin with whom we had much conversation, while a number of persons were standing around. The people listen to these conversations with deep interest, but with very different feelings. Some are willing to see the Brahmins exposed, others fear it.

Saturday, 28. This day a young man from Jaffnapatam applied to us to teach him a knowledge of Christianity. In consequence of reading a few chapters in the Bible, he has strong desires to become acquainted with its contents. He appears to be a sincere inquirer after truth. He is deeply convinced of the wickedness of idolatry.

Tuesday, 31. Went to Milette, two miles east of Tillipally, to make inquiries on the subject of establishing a school there. The people informed us that they wished to have their children instructed, but could do nothing towards supporting a school. We think they spoke the truth; the natives in general are poor. Until more missionaries are sent out, we shall confine our missionary labors to the four parishes mentioned in this journal, viz. Tillipally, Panditrepo, Mallagum, and Milette. In each of these parishes we hope to establish Tamul and English schools, and to preach the Gospel. We are in great and immediate want of school books and Bibles.

Friday, Jan. 3. Agreed to give another poor boy the value of two measures of rice per week, to enable him to attend school. Though this is not enough for his support, yet it is of essential service to him. Many here might attend school if they could receive such assistance.

Thursday, 9. Within a few days we have received several packages of letters from America; one from Mr. Evarts, dated April 18, 1816. These letters are like cold water to a thirsty soul.

Friday, 10. Applications for medical assistance greatly increase. In compliance with advice of our friends, and for very important reasons which induce them to give such advice, we are about to open a subscription at Jaffnapatam, to procure money for the support of an alms-house.

Tuesday, 21. For several days we have been engaged in preparing letters for America. A letter has been prepared by us, and by our two brethren Richards and Meigs, now residing at Jaffnapatam, for the Secretary to the A. B. C. F. M. It contains the substance of a letter and journal, sent to him in October last, shortly after our arrival at Jaffna. It contains also our view of the importance of sending out to this Island more missionaries, a printing apparatus and some person to superintend it, and a quantity of Bibles and school books. With these extracts from our journal, we send a small plan of our premises. We have a prospect of soon having the perusal of Balden's history of Jaffna, which will enable us to give an authentic account of the building of the churches, &c. We send for "the Society of Inquiry" a Tamul book, consisting of select portions of Scripture, the Lord's prayer, and a part of Watts's catechism for children, written upon ollas.

*(To be continued.)*

#### THE QUESTION, AS STATED BY THE REV. JAMES VAUGHAN.

THE QUESTION now before us, is, not whether there shall be missions, but whether we shall have the honor of co-operating with those who are engaged in

them; whether we are willing to promote their honorable efforts; whether we shall share with them the blessing of those who are ready to perish.

It is a serious consideration, Sir, that the time is fast approaching when we shall meet the Heathen at the bar of God. On that awful day, the Heathen will know the full value of that blessed Gospel which has been graciously committed to us. With what unutterable shame shall we hear their reproaches, if we have neglected to use any means within our power to impart that Gospel to them! With what inexpressible joy shall we receive their gratitude, if we have been in the smallest degree instrumental in their salvation!

### THE FEELINGS OF A CHRISTIAN.

*Speech of the Rev. T. T. Biddulph, at the formation of the Bristol Church Missionary Association.*

Sir, we are met to-day to promote an object which is dearer than all others to the bosom of the ALL-GRACIOUS; the object which occupied the counsels of JEHOVAH from the eternity which is past,—and that which will be the object of divine complacency through the eternity that is future:—the object which produced that ineffable display of grace which the Bible reveals; that for which the world was originally built, and to which the universe, with all its splendid furniture of rolling orbs, is but a paltry scaffolding: which scaffolding, when the main fabric is completed, will be given up to a general conflagration, as no longer of any use. We are met, Sir, to promote an object, in the progression of which toward its destined perfection, every new step occasions new songs among the innumerable company of angels who surround the throne of God. Concerning this building we are assured, that, ere long, *the top-stone shall be laid on with shoutings, Grace, grace unto it.*

Such, Sir, is the object of our present meeting. The means which we propose to employ for promoting it, are the legitimate means—the means which are divinely appointed for accomplishing the end in view. We propose to send to the benighted nations of the earth *the Gospel of Salvation*. The command which we have received is to *go into all the world, and preach the Gospel to every creature.* We will labor to obey it. The means, Sir, are adapted to the end; not indeed independently of accompanying divine influence, but as accompanied by the promised energy of the Holy Spirit. The Gospel is the rod of God's power, to be sent out of Zion, whereby his enemies are to be made his footstool; and multitudes of converts, innumerable as the drops of morning dew, raised up to the praise of the glory of his grace.

We may adopt, Sir, the language used by the sons of Jacob. We may say, with respect to the Heathen World, *We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.* We have seen, Sir, the anguish of the unhappy widow, laid and confined by the influence of a bloody superstition, and often by bamboos stretched by the hands of unrelenting Brahmins, on the consuming pile with the corpse of her husband.—Sir, through the horrid din of the surrounding multitude her piteous cries have mocked our ears, and we have refused to hear. The moans of murdered infants from the distant banks of the Ganges have also reached us, but have not interested us. We have neglected to send thither the Gospel of the grace of God, the only antidote to ignorance, error, superstition, and vice.

Our indolence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent Christians; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate,—repentance toward God, and faith in our Lord Jesus Christ: repentance, for our past indifference to the glory of God and the interests of our Redeemer's kingdom: repentance, for our disobedience to his great command, *Go ye into all the world, and preach the Gospel to every creature:* repentance, for our disbelief of his gracious promise, *Lo, I am with you always, even to the end of the world:* repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And

while, in the retrospect of guilty neglect, we cry, *God, be merciful to us sinners,* we are desirous of exercising the other evangelical duty—faith in our Lord Jesus Christ, by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make.

### THE FEELINGS OF A HINDOO.

*Extract of a Letter from Kishtna, a Heathen, to the Rev. Dr. John.*

REVEREND AND KIND FATHER—

You will indulge me (though I am still under heathen profession) with that filial liberty with which you favor your spiritual children in the Christian Religion.

In requesting you, Reverend Sir, to grant me a Tamul Old and New Testament, and if possible also an English Bible, I do it from a sincere heart which chiefly values this Sacred Treasure.

Being acquainted a good deal with the glorious transactions of the Honorable Bible Society, and other benevolent London Missionary and other Religious Tract Societies, whose publications I frequently read when communicated by my Christian friend; and being impressed with the preference of the Christian Love and communion, and, above all, with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate: I am conscientiously bound to confess, Reverend Father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Savior Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is—1st, my timidity; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected, if they come to know my resolution: and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection. The example of Nicodemus, in the Gospel, comforts me much in my present situation, and makes me to wait for the Lord's time. I pray earnestly for his grace and goodness to fulfil my hearty wishes. I humbly trust that the Lord will hear the other good benefactors' prayers for me.

The establishment of some charity English and Tamul Schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood. Since the Christian schoolmasters are far superior in fluent reading, correct writing, regular composing letters and petitions, in which, alas! our schoolmasters are very poor; many intelligent natives of my persuasion acknowledge and confess the happy effects which your charity school will have, and which we see already to our great pleasure. Though many fear, by this, you wish to persuade my nation to accept the Christian religion, yet they are confident, from the well known and much distinguished benevolent principles of the Reverend Missionaries, that they will not force them to do what their heart is not inclined to.

I will confess from the bottom of my heart what I feel, and what I observe and hear from other natives, that your charity schools will have the most blessed and abundant fruits; when you will also find that many heathens read the Holy Scriptures, although they are hitherto ignorant of printed books, nor are they acquainted with the best mode of reading. This charity has already roused the attention of the public, and impresses them with a just idea of the benevolence of their Christian English superiors. I am also one of those who offer my poor prayers to God Almighty for the increase of your charity schools, and that he may open the hearts of many English gentlemen and rich natives too, to aid this most beneficial institution.

I beg also another Tamul Old and New Testament, for my religious friend Kanagasabey, who though convinced, and acknowledging the purity of the Christian religion, is much given up to the principles of Vedandem. In his conduct he is upright, and a sincere friend to myself and to my Christian friend.

For the precious book which you will be pleased to give me now, I wish to be thankful to God and to the other benefactors. May the Lord reward them abundantly in this and in the next life! May they also see the rich fruits of their pious labors even in this world!

You and other most worthy benefactors who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty; and you will see numbers of heathens, with their families and children, who will come and thank you in heaven, and prostrate themselves before the Lord and glorify his sacred name, not only for his saving mercy, but also for having chosen you, as sacred instruments, for our salvation.

I humbly rely on your paternal indulgence to pardon my liberty in this letter. The contents are, I may freely say, coming from a heart which the grace of God has brought to the knowledge of the Christian religion; and in the English, I am assisted by my Christian friend, with whom I am intimately connected about ten years, and hope the precious principles of the Christian religion will bind us in the same union till the last days of our life.

I remain, with profound respect, Reverend and worthy Father,

Your most obedient and most humble unworthy Servant,

(Signed)

KISHTNA.

Tranquebar, March 20, 1811.

#### LETTERS FROM THE MISSIONARIES.

*Extracts of a Letter from the Rev. Edward Warren, written a short time after he and the Rev. Mr. Poor established themselves at Tiliappally, to Capt. George Titcomb, supercargo of the vessel which conveyed them with their brethren Richards and Meigs to Ceylon.*

DEAR SIR,

You will be pleased to know that the Lord continues his unremitting favors to us. The Hon. and Rev. T. J. Twisleton has continued to be our most active and most valuable friend. In the Rev. J. Chater we find a brother, Christian, and missionary, and I trust we love him as such. In Sir Alexander Johnstone we have found a friend to the cause in general in which we are engaged, and he has showed us no little attention and kindness. We are much indebted to him for the valuable information he has given us relative to this Island, and particularly of this district and of the state of the people here. The Rev. G. Bisset has been very kind to us. and Gov. Brownrigg and lady paid us, while at Columbo, all the attention we could wish. The Governor expressed his earnest desire that we would remain on the island, and recommended several places for us to occupy as missionaries, particularly Jaffna, and assured us of his patronage and protection.

For these things I know you will unite with us in ascriptions of praise to our common Master; for he did not surely show us these many and great favors on our account, but that he might promote his own glory, and the advancement of his kingdom in the world; and to him belongeth praise and thanksgiving forever and ever.

I now feel as though I was on missionary ground. The wretched state of the heathen around us is enough to excite pity and compassion in the breast of the most obdurate, if they have ever enjoyed the blessings of a civilized life, and can feel for human wretchedness. I am with brother and sister Poor occupying the house a few years since the residence of the Rev. Mr. Palm, who left this to take the charge of a Dutch congregation in Columbo. The house, though very old, we have made comfortable to live in. Within a few feet of the house are the walls of a large stone church, which has not had a roof upon it, I presume, for more than fifty years; yet the walls are so good that we are about to repair them, and put a roof upon them, for the purpose of preaching in. We now preach once every Sabbath by an interpreter, to those people who will come and hear us; and once at a village two miles distant, where we have one valuable Christian friend,

He is of Dutch extraction, but native mother; a magistrate of much respectability, and good information; an active zealous Christian, and a real friend of missions. He strengthens our hands much. Besides preaching on the Sabbath, we go from house to house. None of the people refuse to hear when we go to them; on the contrary many people assemble wherever we go, and hear with silent attention.

But our school is the most pleasing and most promising part of our labors. We have about thirty very bright interesting boys. They will please you much, if you will call and see them. They are learning English, and committing portions of Scripture and Watts's catechism in Malabar. Lessons are written on the *olla leaf*, by the Malabar master, and they commit them. I am often astonished to see, with what facility they commit their lessons, and no less so to see how they retain what they commit for months. They are much pleased with the idea of learning English, and I should not be surprised if they should speak it before we shall be able to speak to the people with tolerable ease in their language. All the time we can get we devote to the study of the language. We find it a difficult language to speak. In its purity, it is considered a very copious and elegant one; though the natives speak it, as might be supposed they would, very incorrectly, for none of them attend at all to the grammar of their language.

We have companies of sick, lame, and blind, flocking to our door for medical aid. We think that attention to their complaints, will be a powerful means of gaining their attention to the religion we wish to preach to them. Indeed we have evidence that it will. *We feel the want of an Institution like an Alms-house, that we may receive the sick into a comfortable habitation, and afford them proper covering, for without it the medicine often is lost, and worse than lost upon them, as many of them are so poor they are literally naked, and without a hut to shelter them from the unhealthy night winds.* Consumptions are frequent; intermittent fevers, dropsies, &c. are common complaints. Most of the people are without proper food in sickness, and not a few of them have nothing but what they beg.

Now a small annual fund would enable us to relieve many hundreds of these miserable wretches; \$300 or \$400 for our station, would meet the present calls.

Our brethren, Richards and Meigs, who are yet residing at Jaffna town, are fitting up a house about eight miles from us,\* and will take possession of it in a few days. They will be about seven miles, and we are about eight miles, from the Fort at Jaffna. Point Pedro, where ships sometimes anchor, is about fourteen miles from us. We purpose to send a chart of this district, on which all the parishes are marked out, to the Prudential Committee. We shall also send one of the olla books, containing the texts of Scripture, Lord's prayer, commandments, and portions of the catechism, which the boys have been learning.

We have a most valuable friend in J. N. Mooyart, Esq. sitting magistrate and fiscal of Jaffna. Brother Newell resided with him when in this district. He was then an Universalist, but now a humble, warm-hearted Christian. He married the daughter of the late missionary Dr. John, of Tranquebar, an agreeable woman.

The Rev. J. Glenie, colonial chaplain of Jaffna, is an active friend to missionaries. From him we receive no little favor, and regret that he is called to leave this to go to Trincomalee. We hope, however, he will e'er long return.

*Extracts of a letter from the missionaries in Ceylon, to the Corresponding Secretary.*

Jaffna, January 20, 1817.

REV. AND DEAR SIR,

IN October, 1816, we forwarded to you, by way of Calcutta, some extracts from our journal kept during our residence at Columbo, accompanied with a letter containing some account of our plans and prospects at this place. As we did not send a duplicate of those communications, we shall now copy the substance of them, and give you some further information of our affairs.

\* At Batticotta. They now reside there. ED.

If the journal and letter referred to have been received, you have learned the goodness of God to us, in permitting us to enjoy an almost uninterrupted course of prosperity till we entered upon missionary ground. From this letter you will perceive that the favors of God have been multiplied, by which our hearts are encouraged and our hands strengthened for the good work in which we are engaged.

The brethren here recapitulate some of the leading particulars recorded in the journal to which they refer, and which were published in the numbers of the Panoplist for Aug. Sept. and Oct. last.

On the 20th of September brother and sister Poor, and on the 25th brethren Richards and Meigs with their wives, left Columbo by water, and arrived at Jaffna about a week afterward. We were received with Christian affection and hospitably entertained by J. N. Mooyart, Esq. in whose family brother Warren resided. With a zeal that is according to knowledge, and with the genuine liberality of sentiment which characterizes many Christians at the present day, this gentleman is ever ready to co-operate with all those whose plans are formed with reference to the promotion of Christ's kingdom.

Brother Warren has done much in making arrangements for repairing the dwelling houses at Batticotta and Tillipally. So much was necessary to be done at Batticotta that there was no hope of its being put into a habitable state before the rainy season commenced. Consequently, brethren Richards and Meigs, who had been previously appointed to that station, hired a house in Jaffnapatam, in which they now reside. They have been employed in study, preaching occasionally, and in forwarding the repairs of the house at Batticotta when the weather has permitted. Though the house at Tillipally was in a very unfinished state, brethren Warren and Poor removed into it on the 15th of October, believing that they should render it comfortable during the rains, and be in favorable circumstances for attending to the concerns of the mission. They have not been disappointed. They have been properly situated for superintending the repairs of the house, and for building a *bungalow*, (a small temporary building,) for schools and other purposes. On the Sabbath they have constantly preached by an interpreter in their dwelling house to an audience of from forty to fifty people. They have a school at Tillipally consisting of thirty boys who are learning English and Tamul. They preach also on the Sabbath at Mallagum, two miles distant from Tillipally, to an audience whose number vary from fifty to seventy. At this place they have recently established a school. D. Bast, Esq. at this place has much influence with the natives, and is of essential service to the brethren at Tillipally.

In our last letter we said considerable on the subject of schools; that it is practicable and very desirable, that schools be established on an extensive plan, to be taught by native school masters under our superintendence. From the additional information we have obtained, we think that an attention to this subject may be urged with still greater force. There appears to be a peculiar preparation among this people for such exertions. They have a prevailing disposition to educate their sons; their prejudices against Christianity are fewer, and the influence of the Brahmins less, than in other parts of India. The many advantages resulting from missionaries having influence with the rising generation are too obvious to the Prudential Committee to require a particular enumeration. We have only to remark here, that it will be our object to attend to the subject of schools to as great an extent as our means will permit, consistently with a due attention to other branches of our missionary work.

Wherever we establish schools there we can preach to advantage, and most effectually open the way for the distribution of the Scriptures.

A printing press we consider absolutely necessary to the prosperity of our mission. A large portion of this people are able to read. Many of them would willingly read the Bible if they could obtain it. We have frequent calls for it which we cannot satisfy. There is no printing press in the District of Jaffna. But few books in the Tamul language have been printed in the island, and there are none now for sale. Tamul books imported from the continent are excessively dear, even at the first cost, and the duties here are twenty-five per cent. The natives have few printed books, and most of these were distributed by missionaries.

There is a small difference between the written and the printed characters; but those who have opportunity soon become acquainted with the latter. It is very desirable that books may be circulated in such numbers, that the printed characters may be generally known. We think it an important object to introduce printed books into our schools. We are now in want of Tamul Testaments for those under our care who can read, and are now committing portions of Scripture written upon ollas.

We have applied to the Columbo Auxiliary Bible Society for some English and Tamul Bibles, and have a prospect of obtaining a few. The Tamul Old Testament, we understand, is out of print, but this we much need, as many people think we are introducing a new religion. In view of the facts here mentioned, we feel justified in applying to the Committee for a printing press, and for some person qualified to superintend it; for a fount of English types; a quantity of printing paper, ink and money, that will enable us to print such books in the Tamul language, as will be most needed at the time we may be prepared to print. We can procure here at a moderate price China paper, which serves well for common writing paper and the printing of tracts. But the paper used in this country for Bibles and other books of importance, is usually imported from Europe. We shall immediately take some steps for procuring Tamul types, and for ascertaining what books it may be expedient to print. The Rev. Mr. Glenie, the colonial chaplain at Jaffnapatam, who is a decided friend to missions and has shown us many favors, has assured us that he will use his influence for us in supporting a press. On the whole, we think that the sooner we have a printing establishment here, the brighter will be our prospects of usefulness among the people.\*

The principal reason that influences heathen parents to send their children to our school is that they may acquire a knowledge of the English language. We are therefore in immediate want of the books mentioned in a former letter.

In our last letter we suggested to the Committee the most prominent reasons which occur to our minds for their sending out more missionaries as soon as is practicable. Those reasons were drawn from the contemplation of the extensive missionary field into which we have entered, the spiritual distresses and wants of this pagan people, the facilities here for using with them the means of salvation, and the importance of properly supporting the establishment which we may be permitted to commence. We should greatly dread the consequences of the removal of one or more of our number, after we shall have formed our plans, and closely engaged in the active duties of the mission, unless we shall have a fair prospect of soon receiving assistance from home.

We mention as an occasion of thanksgiving to God, that, as a body, we have been favored with much better health than is usually enjoyed by strangers in this climate. Brother and sister Richards were unwell for a season, but are now better. Instead of diminishing our number, God has increased it by granting a daughter to brother Meigs, and also to brother Poor.

On reviewing the providences of God towards us hitherto, we discover much that is calculated to increase our confidence in him, and to encourage us to go forward in our work. In prospect of the future we have reason to proceed with trembling steps. It becomes us to cultivate a spirit of dependance on God, and resignation to his will; as he can easily blast our pleasing prospects, and he only can crown our efforts with success. We therefore request, dear Sir, that you, and that the churches in our beloved country, would "pray for us, that utterance may be given unto us, and that we may open our mouths boldly to make known the mystery of the Gospel."

With expressions of respect and affection, we acknowledge ourselves to be your unworthy fellow laborers in the Gospel vineyard.

EDWARD WARREN,  
JAMES RICHARDS,

BENJAMIN C. MEIGS,  
DANIEL POOR.

\* A printing press with types and paper have been sent out to them. ED.

**DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR  
FOREIGN MISSIONS.**

*N. B. Where no state is mentioned the donation is from Massachusetts proper.*

Jan. 1. 1818. From a contribution in Candia, (N.H.) by Mr. Moses Fitts,	\$12 50
5. C. H. for the translations,	5 00
Dea. John Ashley, of West-Springfield,	50 00
9. Miss W. of Newburyport, by Mr. Thomas Lankester,	2 00
A friend of missions in Vermont, by Mr. Pliny Fisk,	1 00
The monthly concert at Plaistow, (N. H.) a contribution,	5 30
The monthly concert at Dracut, west parish, by Mr. Levi Spaulding,	2 02
10. The Female Foreign Mission Society of New Haven and the Vicinity, (Conn.) by Mrs. Clarina B. Merwin, Treasurer,	82 00
The Foreign Mission Society of Boston and the Vicinity, by Jeremiah Evarts, Treasurer,	289 14
By the Rev. Ard Hoyt, from the following societies and individuals, viz.	
The Female Heathen Mission and School Society of Kingston, (Penn.)	20 23
The Heathen and Mission School Society of Newport, (Penn.)	8 05
Sundry individuals,	50 50
A contribution in the Methodist Church at Savannah, (Georgia,) after a sermon by the Rev. Mr. Hoyt,	73 59
12. A charity box kept by the Rev. Bancroft Fowler, Windsor, (Ver.)	1 23
14. Mr. Jesse King of Palmer, by the Rev. Simeon Colton,	1 00
The following sums were remitted by the Rev. Dr. Worcester, viz.	
A collection at the monthly concert in Keene, (N. H.) by the Rev. David Oliphant,	14 36
A friend in Salem,	5 00
A female friend in do	10 00
The Hamilton Female Cent Society, for the mission to the Aborigines of our own country, by Miss Huldah Dodge, Secretary,	20 00
Collected in Miss Hannah Worcester's school in Hollis, (N. H.)	1 16
Collections in Hanover, Dauphin county, (Penn.) by the Rev. Mr. Snodgrass,	85 50-136 02
15. The Foreign Mission Association in the Rev. John Walker's Society, Greenfield, (N. H.) by the Rev. John M. Whiton,	12 50
A young lady, the avails of her industry in keeping school, by the same,	6 25-18 75
Mr. William Jackson, the annual subscription of his children,	9 00
The congregation of the Rev. Martin	

Carried forward, \$767 33

Brought forward,	\$767 33
Moore, Natick, a new-year's gift, by Major Samuel Fiske,	7 03
Lieut. Benj. Bailey, Sterling,	1 00
The Congregational Society in Randolph, appropriated from a collection, by the Rev. Thaddeus Pomeroy,	27 22
An individual of the same town, for the American Aborigines	10 00-37 22
Avails of a contribution at the monthly concert in Andover, by the Rev. Justin Edwards,	28 00
16. Mr. Thwing, a small balance,	37
17. By the Rev. Lathrop Thomson, from the following sources, viz.	
A Female Society in aid of Foreign Missions in Southold parish, (L. I.)	4 00
The Mattituck Female Society,	6 41
A circular monthly prayer meeting, convened at Mattituck on new year's day,	9 90
The congregation in Cutchogue parish, for the Domestic Indian mission,	6 60
A friend to missions,	6 49-33 40
The East-Hampton Female Society in aid of Foreign missions, by the Rev. Ebenezer Phillips,	20 00
Mr. S. T. Armstrong, as clear profits on the 6th edition of Memoirs of Mrs. Newell,	125 00
John T. Keep Blandford, saved by abstaining from the use of sugar, by Rev. J. Keep,	1 00
Several children in the school of Miss Lois Knox, Blandford,	1 50-2 50
19. The Foreign Mission Society of Bath and the Vicinity, by Mr. Jonathan Hyde, Treasurer,	127 00
The Cent Society in New-Marlborough, by Mrs. Sally Worden, Treasurer, remitted by B. Wheeler, Esq.	20 00
20. A friend to charitable institutions in Berkley, by Maj. Adoniram Crane,	1 50
The Female Foreign Mission Society in Boylston, by Mrs. Polly Hastings, Treasurer, remitted by Jo-tham Bush, Esq.	28 00
The third Religious Society in Abington, by the Rev. S. W. Colburn,	12 83
21. Females in Romney, (N. H.) by the Rev. Drury Fairbank,	1 62
22. The Female Missionary Cent Society in Gloucester, by the Rev. Levi Hartshorn, viz. for Foreign Missions,	13 90
— for Domestic do.	8 00-21 00
Several ladies in Arkport, (N. Y.) by C. Hurlbut, Esq.	6 00
26. The New London Foreign Mission Society, by Mr. Isaac Thompson, Treasurer,	140 00

Carried forward, \$1,374 86

	Brought forward,	\$1,374 86
A collection at a monthly prayer meeting, St. Johnsbury (Vt.) remitted by Dr. Luther Jewett,	7 87	
28. Benjamin Hobart, Esq. of Abington,	5 00	
29. A contribution at a monthly prayer meeting at Norwich plain, (Ver.) remitted by R. W. Bailey,	10 83	
The Cent Society in Lanesborough, by Miss Ruth Collins, Treasurer, remitted by Asa Burbank, Esq.	15 75	
30. The Rev. Artemas Dean, remitted to Messrs. Dodge & Sayre,	5 00	
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		\$1,419 31

## SCHOOL FUND.

Jan. 5, 1818. From a young lady in Essex county, for a child named A—H—, the second semi-annual payment,	15 00
9. The Charitable Society in Phillips's Academy, for a child named SAMUEL PHILLIPS, 2d. annual payment,	30 00
Misses in Miss Paine's school in Foxborough,	35
12. The Windsor, (Ver.) Juvenile Charity Society, by the Rev. Bancroft Fowler,	22 13
A collection in a small circle of Christians, Newark, (N.J.) who meet for conversing on the Scriptures,	9 33
14. The following sums were remitted by Rev. Dr. Worcester, viz	
A collection in the monthly concert at Keene, (N. H.) for educating heathen children,	3 13
For the Foreign Mission School,	3 64
A lady in Keene, for educating heathen children,	15 00
Miss Emery, Hamilton, collected from a few small children for educating heathen children in our own country,	1 92—23 69
Friends to the promotion of Christian Knowledge in Hampstead, (N. H.) by Dea. John True,	17 15
The West Branch of the Female Cent Society in Alstead, (N. H.) by Mrs. Ann Arnold, Treasurer,	21 20
Contribution in the second parish of Alstead, by the Rev. Levi Lankton, remitted by the Rev S. S. Arnold,	26 00
The Education and Foreign Mission Society, in the west parish of Alstead, by Major Charles Webster, Treasurer,	34 29—81 49
17. The Ladies Association of New-Hartford, (Conn.) for educating heathen youth, by Asenath Yale,	27 50
The Gentlemen's Association of the same place for the same object, by William Cooke,	24 50—52 00
The Congregation in Cutchogue parish, (L. I.)	6 60
The Female Catechetical and Benevolent Society in Lee, for the Foreign Mission School at Cornwall, by Miss Harriet Hyde, Treasurer,	6 00
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Carried forward,	\$263 74

Brought forward,	\$263 74
The Female Mite Society of Augusta, (Me.) for schools among the natives of this country, by the Rev. Benjamin Tappan,	10 00
The Juvenile Mite Society of the same place, for the same object,	10 00—20 00
Mr. Jesse Haskell, Rochester,	2 00
The Juvenile Society of Newburyport, by Samuel N. Tenney, Treasurer,	6 00
A collection from several persons for the Foreign Mission School at Cornwall, by Mr. Samuel Tenney,	1 25—7 25
21. The Ladies' Society in the third parish of Newbury, for educating heathen children, by the Rev. John Kirby, remitted by Mr. John Osgood,	23 07
Contribution in the third parish of Newbury, by the same,	20 00—43 07
The First Juvenile Society in Newburyport, by Rev. Dr. Dana,	15 00
The Juvenile Society in the First Presbyterian Congregation in Newburyport, by the same,	15 00—30 00
These two united are appropriated to the education of a heathen child in Hindooostan, to be named, WILLIAM COOMBS.	
22. The Heathen School Society of Chelmsford, by Miss Lucy Byam, Treasurer,	11 50
23. A contribution at a monthly concert at Westminster, for a child, to be educated in the family of the Rev. Daniel Poor, to be named CYRUS MANN, out of respect to their pastor, a semi-annual payment,	15 00
The Female Missionary Cent Society of Gloucester, by the Rev. Levi Hartshorn,	4 00
A collection from children in the school of Miss Post, in Peru, by the Rev. Roswell Hawks,	2 00
Avails of a charity box, kept by the reading circle in Richmond, for the Cherokee children, remitted by J. B. Perry, Esq.	7 00
29. A female friend in Framingham, by Miss Susan Eaton, the following sums, viz.	
For educating heathen children in Ceylon,	10 00
For educating children of the Cherokees,	10 00—20 00
30. Contribution in a Sunday school at Westborough, by Miss M. Brigham,	96
The Society in Morris, (N.J.) for the instruction of heathen youth in India, by Mr. Lewis Mills, Secretary, remitted to Messrs. Dodge & Sayre,	50 00
The Heathen School Society, Bethlehem, (N. Y.) by the same,	37 00
31. Mr. Travis Tucker of Norfolk, (Vir.) by William Maxwell, Esq.	5 00
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Total of donations received in January,	\$518 52
Carried forward,	\$1,957 83

FEB.  
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*Letter and Journal from the Rev. Ard Hoyt.*

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**LETTER AND JOURNAL FROM THE REV. ARD HOYT TO THE CORRESPONDING SECRETARY.***Chickamaugah Mission-house, Jan. 6, 1818.*

REV. AND DEAR SIR,

My last was written at Savannah, and contained a brief account of what we had done as the servants of the Board, and of the Lord's very gracious dealings with us up to the 2d of December. With satisfaction inexpressible, with joy unspeakable, we are now permitted to erect our Ebenezer in this place, and date Chickamaugah.

Before I take up my journal to give you particulars, permit me to observe, that the Lord has been trying us with mercies ever since we left Savannah. We have met with no disaster; we have not been hindered in our journey a single hour by the sickness of any one of our numerous family; we have never felt the heart of a stranger; nor do I know that any one of the family has had a gloomy hour. You certainly will join with us in praising our covenant God for his kind protecting providence and for his abundant grace. But I must hasten to my journal.

Wednesday, Dec. 3. We left Savannah, taking with us as many of our goods as we could conveniently carry in our waggon, having put the remainder on board a boat for Augusta. Possibly we have encumbered ourselves with more baggage than was expedient; but we did what we thought was best, and we still think that what we have brought will be worth more to the mission than the expense of bringing them.

To save repetitions, and at the same time to give as particular an account of ourselves as is practical, I will here state our mode of travelling. Provision for our food being laid in beforehand where it could be purchased best, our females made preparation for supper and breakfast where we lodged. Morning devotions and breakfast were attended to by candle light, that we might be prepared to pursue our journey by the first morning light; and thus we had no occasion to stop, except a few minutes to feed our horses at noon, until night returned. But notwithstanding the whole day was thus spent in travelling, such was the state of the roads, and the weight of our load, that the horses could travel only about twenty miles a day, and sometimes not even that distance, though most of the family generally walked to lighten our load. This will account for our being so long on our journey.

Sabbath 7. We rested in Jacksonville, brother Butrick and myself both preached.

Wednesday, 10. Arrived in Augusta just one month after we left Wilksbarre.

Thursday, 11. Spent in Augusta; concluded that brother Butrick should stay and take a collection here on the Sabbath, and then come on to Athens by stage.

Friday, 12. Left Augusta, and arrived at Athens on the 18th. Mr. Butrick arrived the evening before. Being now near the Indian country, and finding our spiritual life drooping, we thought it best to spend a day in fasting and prayer. Accordingly, Friday 19th was set apart for this purpose, and we found it very refreshing to our souls. Nor did it hinder our progress; for meantime our sisters of Athens prepared food for the remainder of our journey. The widow of the late Dr. Findley, like a true mother in Israel, was very active in making this preparation for us.

Saturday, 20. We left Athens and proceeded on our journey. Night overtook us in a very obscure place, but through the good providence of our covenant God, we found a house where we could spend Sabbath with one of Zion's pilgrims.

Sabbath, 21. About twenty or thirty persons were collected from the woods, who were very attentive, and some of whom appeared considerably affected, while we spake to them of the great salvation.

Monday, 22. Performed our usual task of travelling, and came to the ancient Indian line.

Tuesday, 23. With great joy and elevation of spirits we entered the territory of the natives. Night coming on, we encamped by the road side in the true style of the country. Our waggon, with blankets hung on poles formed a semi-circle, in the front of which, by the side of a fallen tree, we made a fire. Here we pre-

pared and took our tea, read a chapter, sung the psalm entitled, "the Traveller's Psalm,"\* and with great joy and satisfaction bowed the knee around the family altar. Under the suspended blankets the young people slept, myself and wife in the waggon. I believe we all felt perfectly at home, and, so far as I could discover, every one rejoiced that we were now to rest on Indian ground. A rain in the latter part of the night rendered our situation rather uncomfortable; but the thought of having entered the field of our future labors rendered every thing pleasant.

Wednesday, 24. Rose early, had a sweet time in family worship, and after breakfast pursued our journey. The rain continued the whole day; the road so bad that we were obliged to walk. All of us, wet and cold, travelled through mud and water the whole day before we could find a resting place, still every thing appeared pleasant, and the health of every one was preserved. This night we lodged near the High Tower, where Mr. Cornelius met the Council.†

Thursday, 25. Our landlord, learning our business, entreated us to stay with him until the next day; as there would be a large number of the natives collected at a short distance, many of the Chiefs would be present, and he wished us to hear what they would say respecting a missionary establishment; stating that some were rather complaining that all the schools should be at the north, and none in this part of the nation. We thought best to wait, but not to attend the meeting ourselves, or to send any word, as we had no instructions of this nature.

Before night our landlord returned; said there were at least a hundred Indians at the meeting; that as soon as he mentioned us and our business to the Chiefs, they called the whole to attend a talk; that they were all very anxious for an establishment here, like the one at Chickamaugah, and if we would commence immediately, they would put up buildings for us at any place we should choose, at their own expense, and send at least a hundred children. He brought us a little scrap of paper, on which was written as follows:

"Sir,  
We have agreed for you to teach school for us Natives here in this settlement  
we want you to commence as quick as possible we want our children to larn we  
want you to pick out the place to set your school house

GEORGE PARRIS JOHN DERHITY THOMAS SANDERS  
JOHN DOWNING MOSES PARRIS."

As there appeared to be already some jealousies on account of all the missionaries being sent to Chickamaugah, we concluded it would not do to let this pass unnoticed; therefore directing our letter to the persons who had signed this paper, we wrote as follows:

Brothers, Dec. 25, 1817.  
We thank the Good Spirit that he has brought us to your nation. We thank him, and we thank you that we have been so kindly received, and that you have invited us to establish a school immediately in this settlement. But are very sorry that we cannot immediately comply with your request.

Brothers, The President of the United States and our Fathers who have sent us to teach your children, and to preach the Gospel to you, greatly desire that, your whole nation may receive the benefit of our instruction, having no partiality to any particular part. They wish also to send teachers to the Chickasaws, Choctaws, Creeks, and all our red brethren. We cannot tell where we shall be placed till we go to Chickamaugah, talk with our brethren there, and send to our fathers. But we will certainly tell them what you say, and if they please to direct us to settle in this part of your nation, we shall be highly pleased with it. Possibly we may come from Chickamaugah, and hold a talk with you on this subject, and then look out a place for our school where you shall direct.

ARD HOYT, } Missionaries.  
D. S. BUTRICK, }

To our dear Brothers, George Parris, &c. (inserting all their names.)

\* 94 in Dr. Worcester's Selection. ED.

† See Pan. for Dec. last, p. 565. ED.

The man to whom we gave our letter appeared highly pleased, and promised to deliver it as soon as possible.

Friday, 26, and Saturday, 27. We travelled without any occurrence worthy of notice, except that wherever the natives understood our business, they appeared highly pleased.

Sabbath, 28. We spent in the midst of natives, numbers within our view, children at their play, adults pursuing their common vocations, all ignorant of the Sabbath, and of him who made it for man. Judge what must have been our feelings to see and hear these things, and yet be unable to communicate to this perishing people one idea respecting their Deliverer. They could not understand our speech; we were therefore obliged to worship by ourselves.

O that our brethren of New England could see the darkness with which these people are covered and hear their cries for help, even while they are ignorant of their real wants! Could they look from the doors and windows of their sanctuaries, where they are weekly fed with the bread of life, and see these their poor brethren for whom Christ died, perishing, eternally perishing, for lack of this food, surely they would grudge no expense of labor or money to cause some of this heavenly manna to fall on this barren spot.

Monday, 29. Having travelled as usual till near dark, we were very glad to find a place where we could warm and dry ourselves, and be sheltered from the storm; but our satisfaction was greatly increased to find one of the natives cheerfully entertaining us free of expense, because we were missionaries.

Tuesday, 30. We hoped this day to reach the Moravian Mission House, but night coming on before we got through, we were again obliged to take up our lodging in the forest, as there is no travelling in these roads in the night. The weather was cold; but having plenty of wood, we made ourselves tolerably comfortable, and had a pleasant night from the consideration of the work in which we were engaged, and from the presence of our gracious Redeemer.

Wednesday, 31. Our friends at the Moravian Mission House hearing that we were near, one was sent very early in the morning to meet us and conduct us in. We were received with the greatest affection by our fellow-laborers, Mr. John Gambould and his wife. They had appointed to celebrate the Lord's supper this evening with their little flock, and at their request we gladly united with them. Our brother, Mr. Charles R. Hicks, of whom you have doubtless heard, made one of the company. He appears a very intelligent and eminently pious man, and, from his rank in the nation, being nominally the second Chief, but in influence the first, will doubtless be of great service to the mission. This king, (for so he is styled by the natives,) will probably be a nursing father to the church in this dark land. Our friends here having appointed to celebrate the new year by public worship, and numbers of the Indians being expected to attend, we were constrained to engage to stay and preach to them.

Thursday, Jan. 1, 1818. Spent very agreeably, and we hope profitably in this place, according to the appointment of yesterday.

Friday, 2, and Sat. 3. Went on our way to Chickamaugah, did not quite reach the Mission House, but brother Kingsbury met us, spent the night with us, and conducted us in on Sabbath morning. I must leave you to judge of our feelings on meeting our dear brethren here, to find them all well, and join with them and their Cherokee congregation in the public worship of God. Our hearts are united, our spirits refreshed, and we trust in God, that in all our labors he will cause us to be of one heart, and one mind.

Brother Butrick sends his Christian salutations.

Accept, dear Sir, my sincere respects and most affectionate regards.

ARD HOYT.

### THE MOTHER OF THE LITTLE OSAGE CAPTIVE.

*Extract of a Letter from Rev. E. Cornelius, dated Natchez, Dec. 24, 1817.*

RELATIVE to the Osage girl taken prisoner by the Cherokees in the Arkansas country, I now have it in my power to state, and to my great joy, that the poor outcast orphan has found a mother in this region. Soon after my arrival here, I

related the history of the poor girl in the company of a lady of some fortune, who has a plantation near Natchez. She was much affected, but said nothing at the time. Ten days after she requested brother Smith to inform me, that if \$100 would redeem the poor orphan, Mr. Kingsbury might draw upon brother Smith, and she would pay the sum. I have not yet heard whether the poor orphan has been taken to Chickamaugah, but cannot doubt he has received the child before this time.

#### UNION AND ORBINATIONS.

On the 26th of November the two Congregational churches and societies in Pittsfield, Mass. were united under the pastoral care of the Rev. HEMAN HUMPHREY, late of Fairfield, Con. The introductory prayer was offered by the Rev. Mr. Churchill, of Canaan, N. Y. Sermon by the Rev. Mr. Shepherd, of Lenox, from Gal. i, 3; the charge by the Rev. Dr. Hyde, of Lee; consecrating prayer by the Rev. Mr. Dorrance; the right hand of fellowship by the Rev. Mr. Jennings, of Dalton; concluding prayer by the Rev. Mr. Bradford, of Sheffield.

On the 17th of Dec. the Rev. DANIEL KIMBALL, Preceptor of Derby Academy, was ordained at Hingham, as an Evangelist in the Congregational churches. The sermon was from 2 Tim. iv, 5: by the Rev. Mr. Coleman, of Hingham.

On the 11th Dec. the Rev. THOMAS B. BALCH was ordained as an Evangelist at Georgetown, District of Columbia, by the Baltimore Presbytery. On this occasion the Rev. Andrew Hunter presided; the Rev. James Muir, D. D. delivered the sermon; and the Rev. James Inglis, D.D. gave the charge.

By the same Presbytery, on Sabbath evening, the 14th December, the Rev. ELIAS HARRISON was ordained as an Evangelist, at Alexandria. On this occasion the Rev. Stephen B. Balch presided; the Rev. James Inglis, D. D. delivered an eloquent and impressive sermon, and the Rev. Thomas C. Searl gave the charge.

#### *Extract of a Letter to the Editor, dated Utica, Dec. 31, 1817.*

"I REJOICE to inform you that a Society has this day been organized in this place, for educating pious and indigent youth for the ministry. The clergy and distinguished laymen of the country were present. Dr. Davis delivered an eloquent and appropriate sermon to a crowded and brilliant audience. After service the gentlemen interested remained in the church, and formed themselves into a society. Six hundred and thirty-one dollars were subscribed on the spot, of which several subscriptions were \$50. It is expected the sum will be increased to \$1,000 in this village before the week closes; an auspicious beginning indeed. Agents were this evening appointed for each town in the county. A general agent has been chosen to visit every town in the county, and then to extend his labors through the western district of this state, to organize branches.

"The Rev. Henry Smith was designated for this service, and will begin his journey in a few weeks."

#### CHARITABLE EDUCATION SCHOOL.

AN institution with the above designation has recently gone into operation under the tuition of the Rev. WILLIAM R. WEEKS, at Litchfield, South-Farms, (Conn.) It is designed to concentrate the exertions of the friends of religion in Litchfield county, to the object of fitting pious and promising youths in indigent circumstances, for the Gospel ministry. The plan is to select such youths wherever they can be found, to place them where they will be trained up in a course of rigid discipline, laborious study, strict economy, and cultivated piety. The resources of the school are to be derived partly from the industry of the students, and partly from the donations of the charitable in that county. These donations are to consist not only of money, but of all articles necessary for food and clothing. The trustees have issued a very interesting pamphlet, containing the constitution, bye-laws and rules of the school, instructions to the students, and an address to churches and congregations. Some extracts from these papers may hereafter appear in our pages.

#### ERRATA.

In our last number the following errors are noticed. In p. 28, l. 12 from top, for *can* read *care*. Same page l. 6 from bottom, for *collection* read *collector*. P. 30, l. 3 from top for *zealous* read *jealous*. P. 47, l. 23 from bottom, for *become* read *became*.